

# FORMS OF INDIAN PHILOSOPHICAL LITERATURE AND OTHER PAPERS

Dr. V. S. Kambi

R6  
L9K



## Author :

Dr. V. S. Kambi is the first Ph.D. degree holder in Virasaivism, by offering it as special subject for M.A. from Karnatak University. He received Gurushiddha Prabhuḍeva's Gold Medal at Ph. D.

Dr. V. S. Kambi as a Lecturer in the Institute of Kannada Studies of Karnatak University, is teaching Ethics, Metaphysics, Philosophy of Religion and Important Religions of the world to the Diploma Course in Comparative Religion; and Virasaivism for M. A.

Dr. V. S. Kambi is a member of

R6  
L9K

5072

Kambi, V. S.

Forms of Indian  
philosophical  
literature and other  
works.

on,  
lhi  
tal  
cal  
at,

the  
pa-  
973  
ure

→



5672

25 24 23 22 21

[illegible]







# **Forms of Indian Philosophical Literature and other Papers**

**Dr. V. S. Kambi**

**Lecturer**

**Institute of Kannada Studies**

**Karnatak University, Dharwad - 3**

**Shri Vidya Prakashan**

**Dharwad - 580007**



**Publisher :**

**Dr. V. S. Kambi**

**Lecturer**

**Karnatak University, Dharwad-3**

Acc No - 5072

R6  
L9K

**First Edition : 1000 Copies**

**(C) Author**

**Price : Rs. 30-00**

**\$ 5**

**SRI JAGADGURU VISHWARADHYA  
JNANA SIMHASAN JNANAMANDIR  
LIBRARY**

**Jangamawadi Math, Varanasi**

**Acc. No. .... 5072**

**Printer :**

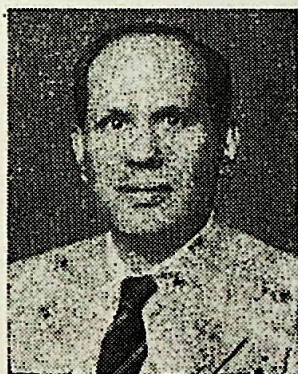
**Somashekhar I. Akalwadi**

**Manohar Printing Press**

**Market, Dharwad-I**

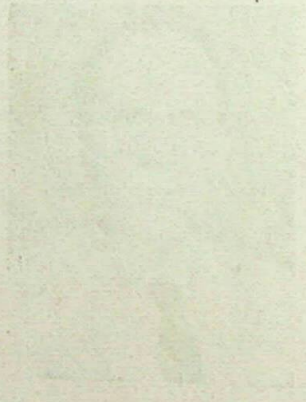


*Dedicated to*



**Late Dr. D. C. Pavate**

**Renowned Educationist, Administrator,  
and Builder of Modern India**





## Introducing the Book

**Dr. Devasenapathi**

Dr. V. S. Kambi has brought together in this work a few of his research papers. These deal with Pramāṇas and Vacana literature, meaning of the word *nāstika* according to Basavaṇṇa, forms of Indian Philosophical Literature and Viraśaiva Works, Interpretation of the term, *mānam*, Doctrine of Devotion of Basavaṇṇa, Yoga in Kaṭhopaniṣad, and Yoga technique and *Vacana* literature.

Dr. Kambi has endeavoured to share his research findings with those interested in *Viraśaiva* literature. They make interesting reading and call for further thought on the matter presented. *Viraśaiva* Philosophy deserves to be made available to all those interested in Indology, Indian Philosophy and Religion. Dr. Kambi's work deserves encouragement. I commend this work to the attention of scholars.

Centre for Advanced  
Study in Philosophy  
University of Madras  
18-7-1979

**Dr. V. A. Devasenapathi**  
Director (Rtd.) M. A., Ph. D.

Dr. G. V. A. Bhatnagar

The book is a result of the author's long and varied experience in the field of statistics, particularly in the area of agricultural statistics. It is intended to serve as a guide for students and researchers alike, providing a comprehensive overview of the subject and its applications. The book is divided into several chapters, each dealing with a different aspect of statistics, from basic principles to advanced techniques. The author's aim is to make the subject accessible and understandable to a wide range of readers, while also providing them with the tools and knowledge necessary to apply statistical methods in their own work.

The book is written in a clear and concise style, with a focus on practical applications. It includes numerous examples and exercises to help readers understand the concepts and techniques discussed. The author also provides a detailed bibliography of the literature on the subject, as well as a list of references for further reading. The book is a valuable resource for anyone interested in statistics, particularly in the field of agriculture.

Dr. G. V. A. Bhatnagar

Author

Dr. G. V. A. Bhatnagar

Author

Dr. G. V. A. Bhatnagar

Author



## Introducing the Book

Prof. K. J. Shah

It is indeed presumptuous on my part to write on the work in the area with which Dr. V. S. Kambi is concerned. My acquaintance with the work in this area is extremely limited. However I am interested in work on Indian Philosophy and Religion. And I have known Dr. Kambi for many years – in fact, from the days he was a student in the Department of Philosophy during 1963-1965. I have also known him not to spare pains in the pursuit of his studies. So when he approached me to write a foreword to this work, I accepted to do so.

In this collection of essays Dr. Kambi has drawn attention to some interesting issues in Vīraśaiva Philosophy and Religion. He has done this by attempting to analyse the various concepts, say, of *pramāṇa* or of Yoga that occur in the *vacana* literature, and by placing them in the context of the larger Indian Philosophical and Religious tradition. In his first essay he points out the distinctive nature of *sampādane* from other forms of literature. In his next essay he considers the *Pramāṇas* recognised in the *vacana* literature. In the third essay he discusses various possible interpretations of the meaning of the word '*mānam*' and comes to the conclusion that *mānam* means *pratyakṣa*. The next chapter contains a very interesting discussion of the meaning of *nāstikavāda* and *āstikavāda*; and an unusual meaning is suggested for '*nāstikavāda*' in the context of a *vacana* of Basavaṇṇa. According to it, a *nāstika* is one who is ignorant of the meaning of the religious texts. The technique of Yoga in *vacana* literature is explained in the large context in two chapters : one chapter explains the different levels or kinds

of Yoga as found in the Kathopanishad. In another chapter he discusses the technique of animiṣadr̥ṣṭi and compares it with other techniques of Yoga. Between the two chapters on Yoga is sandwiched a chapter on Mahātmā Basavaṇṇa and his doctrine of devotion. Here Dr. Kambi explains the relationship between the devotee and the master as understood by Basavaṇṇa.

As I have gone through these essays, I have felt that Dr. Kambi's attempt to discuss these issues is indeed very praiseworthy. However, even if one disagrees with him, or discovers shortcomings in his pursuits, there is no doubt that he succeeds in drawing attention to certain important issues in the study of Vīraśaivism. Let me end with the hope that this will encourage him and others to study the issues in greater details and depth.

Karnatak University  
Dharwad  
4-8-1979

**K. J. Shah, M. A. (Cantab )**  
Prof. & Head of the Department  
of Philosophy



## Author's Words

The study of Vīraśaiva literature in general and that of Vacana literature in particular is of immense value for the students of Indian religions and philosophies as it throws light on the development and change in life and thinking of the authors of vacanas who lead a revolutionary movement under the leadership of Basavaṇṇa during the twelfth century in Karnataka.

The philosophical inquiry into vacana literature requires special training in Indian and Western schools of thought to have full benefits of the treasure of thought and fact found therein – vacana literature.

The present work is an attempt to understand the vacana literature by a student of philosophy who did his M. A. degree by offering Vīraśaivism as a special subject and also his Ph. D. in the same speciality.

The author thinks that the research in the field adds new dimensions to the Indian thinking and culture. He evidenced it in the papers collected in the form of the present volume which is a new contribution to Indian philosophy. Dr. Devasenapathi aptly pointed out in his writing a few words to the present book in which he states that the author calls for further thought on the matter presented. Further deep reflection in the broad context of philosophical traditions shows that new intellectual permentation took shape in the thinking of vacanakaras which really deserves the attention of the scholars in the field. Prof. K. J. Shah made this clear by stating that Dr. Kambi succeeds in drawing attention to certain important issues in the study of Vīraśaivism.

The author, in eagerness to make the research papers available to readers interested in Vīraśaiva philosophy had to

rush the work through the press which resulted in a number of spelling mistakes. He is sure that these will be corrected in a later edition.

The author thanks Dr. Devasenapathi and Prof. K. J. Shah who wrote a few words to introduce the book to the world of scholars. He also thanks Dr. M. S. Sunkapur who provided opportunity to work on the subject for all these years. He never fails to thank his teachers – Dr. T. G. Kalghatgi and H. H. Kumarswamiji – who guided him to equip for the job.

Dr. Kambi thanks the press people who co-operated with him in bringing the book in a short time.

Dharwad  
1979

V. S. Kambi  
(Author)



## CONTENTS

### Introducing the book

- (1) Dr. Devasenapathi
- (2) Prof. K. J. Shah

### Author's Words

| Chapter   | Page |
|---|------|
| 1 Forms of Indian Philosophical Literature and<br>Vīraśaiva Works | 1    |
| 2 Pramaṇa śāstra and Vacana Literature                            | 14   |
| 3 A reflection on the term Mānam                                  | 39   |
| 4 A new meaning of the term Nāstika—<br>contributed by Basavanna  | 44   |
| 5 Yoga in Kathopaniṣad  | 55   |
| 6 Mahatma Basavanna and his Doctrine of<br>Devotion               | 68   |
| 7 Technique of Yoga and Vacana Literature                         | 81   |

# CONTENTS

|     |                      |     |
|-----|----------------------|-----|
| 1   | Introduction         | 1   |
| 2   | Chapter I            | 2   |
| 3   | Chapter II           | 3   |
| 4   | Chapter III          | 4   |
| 5   | Chapter IV           | 5   |
| 6   | Chapter V            | 6   |
| 7   | Chapter VI           | 7   |
| 8   | Chapter VII          | 8   |
| 9   | Chapter VIII         | 9   |
| 10  | Chapter IX           | 10  |
| 11  | Chapter X            | 11  |
| 12  | Chapter XI           | 12  |
| 13  | Chapter XII          | 13  |
| 14  | Chapter XIII         | 14  |
| 15  | Chapter XIV          | 15  |
| 16  | Chapter XV           | 16  |
| 17  | Chapter XVI          | 17  |
| 18  | Chapter XVII         | 18  |
| 19  | Chapter XVIII        | 19  |
| 20  | Chapter XIX          | 20  |
| 21  | Chapter XX           | 21  |
| 22  | Chapter XXI          | 22  |
| 23  | Chapter XXII         | 23  |
| 24  | Chapter XXIII        | 24  |
| 25  | Chapter XXIV         | 25  |
| 26  | Chapter XXV          | 26  |
| 27  | Chapter XXVI         | 27  |
| 28  | Chapter XXVII        | 28  |
| 29  | Chapter XXVIII       | 29  |
| 30  | Chapter XXIX         | 30  |
| 31  | Chapter XXX          | 31  |
| 32  | Chapter XXXI         | 32  |
| 33  | Chapter XXXII        | 33  |
| 34  | Chapter XXXIII       | 34  |
| 35  | Chapter XXXIV        | 35  |
| 36  | Chapter XXXV         | 36  |
| 37  | Chapter XXXVI        | 37  |
| 38  | Chapter XXXVII       | 38  |
| 39  | Chapter XXXVIII      | 39  |
| 40  | Chapter XXXIX        | 40  |
| 41  | Chapter XL           | 41  |
| 42  | Chapter XLI          | 42  |
| 43  | Chapter XLII         | 43  |
| 44  | Chapter XLIII        | 44  |
| 45  | Chapter XLIV         | 45  |
| 46  | Chapter XLV          | 46  |
| 47  | Chapter XLVI         | 47  |
| 48  | Chapter XLVII        | 48  |
| 49  | Chapter XLVIII       | 49  |
| 50  | Chapter XLIX         | 50  |
| 51  | Chapter L            | 51  |
| 52  | Chapter LI           | 52  |
| 53  | Chapter LII          | 53  |
| 54  | Chapter LIII         | 54  |
| 55  | Chapter LIV          | 55  |
| 56  | Chapter LV           | 56  |
| 57  | Chapter LVI          | 57  |
| 58  | Chapter LVII         | 58  |
| 59  | Chapter LVIII        | 59  |
| 60  | Chapter LIX          | 60  |
| 61  | Chapter LX           | 61  |
| 62  | Chapter LXI          | 62  |
| 63  | Chapter LXII         | 63  |
| 64  | Chapter LXIII        | 64  |
| 65  | Chapter LXIV         | 65  |
| 66  | Chapter LXV          | 66  |
| 67  | Chapter LXVI         | 67  |
| 68  | Chapter LXVII        | 68  |
| 69  | Chapter LXVIII       | 69  |
| 70  | Chapter LXIX         | 70  |
| 71  | Chapter LXX          | 71  |
| 72  | Chapter LXXI         | 72  |
| 73  | Chapter LXXII        | 73  |
| 74  | Chapter LXXIII       | 74  |
| 75  | Chapter LXXIV        | 75  |
| 76  | Chapter LXXV         | 76  |
| 77  | Chapter LXXVI        | 77  |
| 78  | Chapter LXXVII       | 78  |
| 79  | Chapter LXXVIII      | 79  |
| 80  | Chapter LXXIX        | 80  |
| 81  | Chapter LXXX         | 81  |
| 82  | Chapter LXXXI        | 82  |
| 83  | Chapter LXXXII       | 83  |
| 84  | Chapter LXXXIII      | 84  |
| 85  | Chapter LXXXIV       | 85  |
| 86  | Chapter LXXXV        | 86  |
| 87  | Chapter LXXXVI       | 87  |
| 88  | Chapter LXXXVII      | 88  |
| 89  | Chapter LXXXVIII     | 89  |
| 90  | Chapter LXXXIX       | 90  |
| 91  | Chapter LXXXX        | 91  |
| 92  | Chapter LXXXXI       | 92  |
| 93  | Chapter LXXXXII      | 93  |
| 94  | Chapter LXXXXIII     | 94  |
| 95  | Chapter LXXXXIV      | 95  |
| 96  | Chapter LXXXXV       | 96  |
| 97  | Chapter LXXXXVI      | 97  |
| 98  | Chapter LXXXXVII     | 98  |
| 99  | Chapter LXXXXVIII    | 99  |
| 100 | Chapter LXXXXIX      | 100 |
| 101 | Chapter LXXXXX       | 101 |
| 102 | Chapter LXXXXXI      | 102 |
| 103 | Chapter LXXXXXII     | 103 |
| 104 | Chapter LXXXXXIII    | 104 |
| 105 | Chapter LXXXXXIV     | 105 |
| 106 | Chapter LXXXXXV      | 106 |
| 107 | Chapter LXXXXXVI     | 107 |
| 108 | Chapter LXXXXXVII    | 108 |
| 109 | Chapter LXXXXXVIII   | 109 |
| 110 | Chapter LXXXXXIX     | 110 |
| 111 | Chapter LXXXXXX      | 111 |
| 112 | Chapter LXXXXXXI     | 112 |
| 113 | Chapter LXXXXXXII    | 113 |
| 114 | Chapter LXXXXXXIII   | 114 |
| 115 | Chapter LXXXXXXIV    | 115 |
| 116 | Chapter LXXXXXXV     | 116 |
| 117 | Chapter LXXXXXXVI    | 117 |
| 118 | Chapter LXXXXXXVII   | 118 |
| 119 | Chapter LXXXXXXVIII  | 119 |
| 120 | Chapter LXXXXXXIX    | 120 |
| 121 | Chapter LXXXXXXX     | 121 |
| 122 | Chapter LXXXXXXXI    | 122 |
| 123 | Chapter LXXXXXXXII   | 123 |
| 124 | Chapter LXXXXXXXIII  | 124 |
| 125 | Chapter LXXXXXXXIV   | 125 |
| 126 | Chapter LXXXXXXXV    | 126 |
| 127 | Chapter LXXXXXXXVI   | 127 |
| 128 | Chapter LXXXXXXXVII  | 128 |
| 129 | Chapter LXXXXXXXVIII | 129 |
| 130 | Chapter LXXXXXXXIX   | 130 |
| 131 | Chapter LXXXXXXX     | 131 |
| 132 | Chapter LXXXXXXXI    | 132 |
| 133 | Chapter LXXXXXXXII   | 133 |
| 134 | Chapter LXXXXXXXIII  | 134 |
| 135 | Chapter LXXXXXXXIV   | 135 |
| 136 | Chapter LXXXXXXXV    | 136 |
| 137 | Chapter LXXXXXXXVI   | 137 |
| 138 | Chapter LXXXXXXXVII  | 138 |
| 139 | Chapter LXXXXXXXVIII | 139 |
| 140 | Chapter LXXXXXXXIX   | 140 |
| 141 | Chapter LXXXXXXX     | 141 |
| 142 | Chapter LXXXXXXXI    | 142 |
| 143 | Chapter LXXXXXXXII   | 143 |
| 144 | Chapter LXXXXXXXIII  | 144 |
| 145 | Chapter LXXXXXXXIV   | 145 |
| 146 | Chapter LXXXXXXXV    | 146 |
| 147 | Chapter LXXXXXXXVI   | 147 |
| 148 | Chapter LXXXXXXXVII  | 148 |
| 149 | Chapter LXXXXXXXVIII | 149 |
| 150 | Chapter LXXXXXXXIX   | 150 |
| 151 | Chapter LXXXXXXX     | 151 |
| 152 | Chapter LXXXXXXXI    | 152 |
| 153 | Chapter LXXXXXXXII   | 153 |
| 154 | Chapter LXXXXXXXIII  | 154 |
| 155 | Chapter LXXXXXXXIV   | 155 |
| 156 | Chapter LXXXXXXXV    | 156 |
| 157 | Chapter LXXXXXXXVI   | 157 |
| 158 | Chapter LXXXXXXXVII  | 158 |
| 159 | Chapter LXXXXXXXVIII | 159 |
| 160 | Chapter LXXXXXXXIX   | 160 |
| 161 | Chapter LXXXXXXX     | 161 |
| 162 | Chapter LXXXXXXXI    | 162 |
| 163 | Chapter LXXXXXXXII   | 163 |
| 164 | Chapter LXXXXXXXIII  | 164 |
| 165 | Chapter LXXXXXXXIV   | 165 |
| 166 | Chapter LXXXXXXXV    | 166 |
| 167 | Chapter LXXXXXXXVI   | 167 |
| 168 | Chapter LXXXXXXXVII  | 168 |
| 169 | Chapter LXXXXXXXVIII | 169 |
| 170 | Chapter LXXXXXXXIX   | 170 |
| 171 | Chapter LXXXXXXX     | 171 |
| 172 | Chapter LXXXXXXXI    | 172 |
| 173 | Chapter LXXXXXXXII   | 173 |
| 174 | Chapter LXXXXXXXIII  | 174 |
| 175 | Chapter LXXXXXXXIV   | 175 |
| 176 | Chapter LXXXXXXXV    | 176 |
| 177 | Chapter LXXXXXXXVI   | 177 |
| 178 | Chapter LXXXXXXXVII  | 178 |
| 179 | Chapter LXXXXXXXVIII | 179 |
| 180 | Chapter LXXXXXXXIX   | 180 |
| 181 | Chapter LXXXXXXX     | 181 |
| 182 | Chapter LXXXXXXXI    | 182 |
| 183 | Chapter LXXXXXXXII   | 183 |
| 184 | Chapter LXXXXXXXIII  | 184 |
| 185 | Chapter LXXXXXXXIV   | 185 |
| 186 | Chapter LXXXXXXXV    | 186 |
| 187 | Chapter LXXXXXXXVI   | 187 |
| 188 | Chapter LXXXXXXXVII  | 188 |
| 189 | Chapter LXXXXXXXVIII | 189 |
| 190 | Chapter LXXXXXXXIX   | 190 |
| 191 | Chapter LXXXXXXX     | 191 |
| 192 | Chapter LXXXXXXXI    | 192 |
| 193 | Chapter LXXXXXXXII   | 193 |
| 194 | Chapter LXXXXXXXIII  | 194 |
| 195 | Chapter LXXXXXXXIV   | 195 |
| 196 | Chapter LXXXXXXXV    | 196 |
| 197 | Chapter LXXXXXXXVI   | 197 |
| 198 | Chapter LXXXXXXXVII  | 198 |
| 199 | Chapter LXXXXXXXVIII | 199 |
| 200 | Chapter LXXXXXXXIX   | 200 |



## Forms of Indian Philosophical Literature and Virasaiva Works

---

In course of my study of Vīraśaivism as a special subject I found it necessary to show that the forms of literature and that of philosophical literature are different and each has its own object to be fulfilled. There are works on Vīraśaivism which belong to these forms. The paper is an attempt in this regard.

### Literature and Philosophical Literature :

Lākṣaṇikas made distinction between literature and philosophical literature (i. e. sāhitya and śāstra-sāhitya) by stating that literature is like a counsel of wife (Kāntā sammita) and philosophical literature is like teaching of a master (Guru sammita). There are, a number of literary forms such as poetry, novel, story, drama, biography, autobiography, etc., and they are defined also. The students of literature are well acquainted with these forms. Similarly there are forms of

philosophical literature. They are sūtra, kārīkā or vṛtti or Kāśikā, bhāṣya, adhikaraṇa, vārtika and prakaraṇa. Each one of these forms are defined. Any literary person can enjoy any one of the forms of literature. But it is not the case with the works belonging to the forms of philosophical literature as it needs special training in philosophy as such. One may quote an example from Vīraśaiva literature in Kannada: There is no difference of I and you <sup>1</sup>

either then or now,

Śaraṇa is neither dwelling in the same world (sālōkya i. e.

Gods' world) nor dwelling near there (sāmīpya);

Śaraṇa is neither of the same form (i. e. of God) nor united with.

He himself is Guhēśvara— the God.

So he is neither having a 'body' nor is he having 'no-body'.

(nānīnemba bhēda andu illa indu illa

sālōkyanalla, sāmīpyanalla śaraṇa

sārūpyanalla, sāyujyanalla śaraṇa

sakāyanalla, akāyanalla Gohēśvaraliṅga tāneyāgi.)

The student of literature with all his literary equipments cannot help himself in explaining the vacana (i. e. mystic saying), though is in a very simple language. The equipments for the explanation are different. To explain and to evaluate the first line one is to equip with the knowledge of different doctrines of ontology in Indian schools of thought. The second line consists of the forms of mukti (liberation) accepted by Vaiṣṇava and Śaiva religions. So the explanation needs the knowledge of those forms and the subtle differences of the metaphysical stands on which they have been based. The last line consists of two types of 'the doctrine of body' which are

<sup>1</sup> L. Basavaraju, (Ed.) Allamāna Vacanacandrike, p. 150, v. 689, Nalanishankara Prakashana, Mysore, 1960



found in one or the other forms in most of the orthodox and heterodox schools. So this is a quite different subject to be mastered that is needed for the interpretation of the last line. Thus the equipments of a student of philosophical literature and of literature are quite different. The vacanas remain sealed treasure house unless so equipped.

There are greater chances of committing mistakes in case of students of literature when they try to interpret religious literature as they are not quite well aware of metaphysical subtle differences. There are distinguished students of literature who advise to know concepts *puruṣa* and *prakṛti* in Sankhya system in order to know the concepts *Liṅga* and *Aṅga* in Viraśaiva system which is quite wrong. This shows that being expert in literature is not the same as being expert in other branches of knowledge.

#### Characteristics of Viraśaiva Literature and that of Viraśaiva philosophical literature :

The great poets like Harihara and Śaḍakṣara describe the nature of subject matter of poetry and right use of the genius with which the poet is endowed thus :

manujaramēle sāvavara mēle kaniṣṭara mēle padyamam<sup>2</sup>  
 tanatanagindracandra ravi karṇa dadhīci balīndrarendutā  
 nanavaratam pogaḷdu keḷabēḷele mānava nīnaharniṣam  
 nene pogaḷarcisemma kaḷu sompina peṁpina  
 hampeyāḷdanam

The sum and substance of the stanza is that the subject matter of the poetry should not be men who are mortal and mean but the God. This is a categorical imperative for the poets. Another one is in connection with the true use of the talent of the poet about which Śaḍakṣaradēva states :

<sup>2</sup> S. S. Malwad, Karnatak Sahitya Samskriti Darsana, p. 73, Dharwad, 1939



raseyō|rasavat|kaviteya<sup>a</sup>  
 nusuralpaḍedasamanayanānam pogaḷade mā  
 nisaram suraram pogaḷvudu  
 kaṣavaramam kaḷedu kaṣavanāntavolakkum

The poetic genius is a gift. It should be used properly. The proper use of it lies in praising the god Śiva. The students of literature make study of literature from the points of view of forms of literature: prosody, grammar, creation of character, style, etc. They may also make a comparative study of the poets or authors in each field of literature.

**Vīraśaiva philosophical literature like Vīraśaiva literature is characterised by the distinguished mystic thinkers thus :**

- (1) mātembudu jyōtirliṅga [word is light Divine] \*
- (2) śabdasōpānava katti naḍisidaru purātanaru  
dēvalōkakke batṭekāñiro \*  
[The mystics built word – road to the heaven and led]
- (3) nuḍidare liṅgamecci ahudenabēku [God must say  
yes if spoken.] \*
- (4) vaḍalemba baṇḍege śaraṇara nuḍigaḍaṇave kaḍegilu \*  
[words of śaraṇas are side-wedge to the cart of life.]

The first saying is that of Allamaprabhu, who is compared to Socrates by Dr. R. D. Ranade, which states that the word

- 3 R. C. Hiremath (Ed.) Rajasekhara vilasa, p. 4, st. 21,  
M. S. Sunkapur  
Karnatak University, Dharwad, 1965
- 4 L. Basavaraju, (Ed.) Allamana vacanacendrike, p. 211, v. 951,  
Nalanishankara Prakashana, Mysore, 1960
- 5 R. C. Hiremath, (Ed.) Chennabasavaṇṇan vacanagalu, v. 666,  
Karnatak University, 1965
- 6 S. S. Basavanal, (Ed ) Basavaṇṇanavar vacanagalu, p. 215. v. 802,  
L. E. Association, Dharwad, 1962
- 7 P. G. Halakatti, (Ed.) Jeḍaradāsīmāyana vacanagalu, p. 1, v. 2,  
Samaja Pustakalaya, Dharwad, 1956



is Absolute. This is the subject matter of philosophy. The second sentence is that of Channabasavaṇṇa. This saying states that the word of Śaraṇa is means to the abode of God. This is pramāṇa according to Śivaśaraṇas. The third sentence is that of Basavaṇṇa who is compared to Plato by Dr. R. D. Ranade and to Martin Luther by others. According to him the word is self evident which is further characterised. The fourth sentence is that of Jēḍara Dāsimayya who is supposed to be the first vacanakāra that lived earlier to Basavaṇṇa. Word of Śivaśaraṇa is moral law that controls man and saves from ruin. Thus the whole system is depicted in these sayings in a nut cell. These mark the limits of fields of research in the field of Virāśaiva philosophy.

#### Forms of Virāśaiva philosophical literature :

sri viśuddha prakaraṇaṅgaḷanesagi vēda<sup>a</sup>  
 śaiva tantrāvalige bhāṣyamam dīpikeya  
 nāvṛttiyaṁ vyākhyēyamam bareda bōdhāyanāyanūru  
śankarāryaṁ  
 vovo haradattar trilōcanāghōraśiva  
 dēvaguṇanilaya sarvātma śambhugaḷāna  
 tavanar bhūtikaṇṭhādi pūrvācāryarivudemagamala  
matiyaṁ ||

In this stanza the poet Padmaṇāṅka mentions prakaraṇa, bhāṣya, dīpikē, vṛtti, vyākhyāna which are the forms of philosophical literature written by Virāśaiva writers. *Karnataka kavīcarite* and other writers on Indian culture, religion and philosophy give us more information about the works that belong to the above said forms of philosophical literature.

8 i. R. C. Hiremath, (Ed.) Padmarājapurāṇa, p. 4, st. 11.

Murughamath, Dharwad, 1958

ii. Shrikantha Shastri, Bhāratiya Samskṛti, pp. 155-157,

Mysore University, Mysore, 1975



Shripatipaṇḍita<sup>9</sup> states in the introductory portion of Brahmasūtrabhāṣya, called Śrīkarabhāṣya, that his commentary on Brahmasūtras is based on Vṛtti written by Agastya. Ṛṣabha-  
paṇḍita<sup>10</sup>, who wrote commentary to *Taittiriya Upaniṣad*, states in the beginning of it that Dūrvāsa wrote a Vṛtti to Brahmasūtras. Dr. Shrikantha<sup>11</sup> Shastri also states that Dūrvāsa wrote Vṛtti to Brahmasūtras. He states that Mancaṇapaṇḍita<sup>12</sup> wrote commentary to Veda who wrote vacanas also. "Sāsala Chikkaṇārādhyā wrote *pañca brahmōdaya* which is a commentary in Kannada on the commentary of Shripatipaṇḍita written on Vedamantra. Gurunaṅjadeva wrote a commentary in Kannada to the *Yajurveda bhāṣya* written by Bhaṭṭabhāskara. Viraṇārādhyā wrote *Śivajñānapradīpikē* which is a vyākhyā in Kannada to Daśagranthi. Channavīrapaṇḍita wrote *Vīramāhēśvaraṭīkē* and *Puruṣasūktaṭīkē*. Gubbiya Mallaṇṇa wrote ṭīkā to Vātulāgama. Maritōṇṭadārya wrote a commentary to *Siddhāntaśikhāmaṇi*. Mallayārya wrote '*śivajñānapradīpikē*'. Lakṣmideva wrote '*sārōddhāra*' which is an essence of Veda, śāstra and purāṇas. Jyotirnātha wrote '*Śaivaratnākara*'. Jagadārādhyā Nāgēśa wrote '*Śivajñānasamuccaya*'... These are Viraśaiva works written in Sanskrit".<sup>13</sup> These are some of important works belonging to forms of philosophical literature such as Vṛtti, Bhāṣya, Vyākhyāna. These Vedic and Agamic works form important portion of philosophical literature of Viraśaivism.

9 T. G. Siddhapparadhya, Śrīkarabhāṣya

10 Kashinath Shastri, Virasaiva Mahatmaru, p. 39, Mysore, 1954

11 (a) Kashinath Shastri, Ibid, p. 39

(b) Shrikantha Shastri, Bharatiya Samskṛti, p. 156, Mysore University, 1975

12 Shrikantha Shastri, Ibid, p. 157.

13 Dr. Hendi B. B (Ed.) Dīkṣābōdhe, intro., Karnatak University, Dharwad, 1975



## Forms of Philosophical Literature and their Characteristics

Let me see what do the lākṣaṇikas mean by śāstra first and the forms of literature of śāstra afterwards. There are a number of definitions. I select two definitions which cover both the religion and metaphysics. They are two sides of human life.

- (1) śāsanāttaraṇaguṇācca śāstram <sup>14</sup>

(śāstra is that which gives norms for life and strength as well. This definition is religion oriented.)

- (2) pravṛttirvā nivṛttirvā nityēna kṛtakēnavā  
pumsām ye nōpadīsyēta tacchāstramiti kathyatē <sup>15</sup>

(śāstra is that which teaches involvement and renunciation as well as discrimination between eternal and non-eternal. This is metaphysical oriented definition.)

From the survey of these two definitions śāstra is about religious and metaphysical disciplines. The literature that is meant for this purpose is philosophical literature. Almost all the religious schools of India worked in this field and contributed their mite to the Indian heritage. There is a continuous growth in this field. There are psychological or intellectual wants as there are biological wants. The forms of philosophical literature are the standing examples to this psychological and intellectual wants.

The birth of Indian religio-philosophical literature begins with the mantras (i. e. vedic hymns). The words seen by Vedic ṛṣis is mantra. They saw the words and said them to the people around them. The words thus heard, which were

14 Dr. Shrikantha Shastri, Bhāratīya Samskṛti, p. 66, fn. 10, Mysore University, 1975.

15 Dr. Shrikantha Shastri, Ibid p. 68, fn. 12.



seen, are called 'śruti'. The ṛṣis in due course of time began to arrange these mantras according to the mental needs and the literature thus systematised is called āśramasāhitya. There are four āśramas— brahmacarya, grahastha, vānaprasta and sanyāsa and the literature<sup>16</sup> corresponding to these four āśramas is mantra, brāhmaṇa, āraṇyaka and upanishad. The Vedic thinkers as they began to feel the necessity for still higher form of metaphysical activity, found out a new form of philosophical literature called sūtras. This is the first form of metaphysical literature. This appeared not only in orthodox religious literature but also in heterodox religious literature. The lākṣaṇikas define this form :

laghūni sūcitārthāni svalpākṣarapadāni ca <sup>17</sup>  
sarvataḥ sārabhūtāni sūtrāṇyāhurmaṇisinaḥ

Aphorism gives sense in short by using alphabets and words economically. It is a word or a group of words pregnant with meaning. This is what the sages say of sutra.

This way of writing made the enormous mass of mantra literature very handy. Sūtras gave logical shape to the thoughts in the mantras. Understanding of the sūtras is as difficult as writing sūtras. The scholars in the field came forward to solve the difficulty as it was necessary. The people not only taken note of the problem of meaning but also of the time. They wanted that the sutras are to be explained and at the same time what they write in the form of explanation should be easy to memorise. So they selected poetic form instead of the form of prose. The form of this philo-

16 Dr. S. Radhakrishnan, Indian Philosophy vol. I p. 132, George Allen & Unwin Ltd., London, 1956.

17 Adidevananda, Brahmasutragalu, p. 5, fn. 1, Shri Ramakrishnashrama Mysore, 1964



sophical literature is called *kārikā* or *vṛtti* or *Kāśikā*. *Lākṣaṇikas* define *Kārikā* thus :

*Kārikā tu svalpavṛttau bahōrarthasya sūcani*<sup>18</sup>

*Kārikā* writer uses few words to give much meaning. But *Kārikā* is not as short as *sūtra*. “*Kārikās*, though in a sense... are an explanation, cannot be called commentary (*bhāṣya*). *Kārikās* are written in order to commit some subject matter or teaching to memory which are in poetic form. *Kārikās* sometimes use *nyāyas* to throw light on meaning and to propound it whenever and wherever necessary”.<sup>19</sup>

We come across another form of philosophical literature which is quite different from the above two forms. It is called ‘*bhāṣya*’. This form of literature came into existence to serve a new purpose. Commentary not only explains *sūtras* and *kārikās* but also puts forth a view point of its author which is supposed to be the view point of the *sūtras*. *Lākṣaṇika* describes it thus :—

*sūtrārtha varṇyate yatra vākyaih sutrānusāribhiḥ*<sup>20</sup>  
*svapadāni ca varṇyante bhāṣyam bhāṣyavidō viduh*

The experts in *Bhāṣya* i. e. commentary state that commentary is that which deals with the aphorisms with the help of those sentences that follow the aphorisms. It deals also with the words therein. The place of *bhāṣya* in Indian philosophical literature is very high. They make the philosophy explicit and that could be understood easily. The way in which, the view points regarding different aspects of philosophy are put, is convincing, critical and systematic.

18 Dr. Shrikantha Shastri, *Bharatiya Samskr̥ti*, pp. 66-68

19 Adidevananda, *Muṇḍakopaniṣad*, p. 5. fn. 2.

20 Dr. Shrikantha Shastri, *Bharatiya samskr̥ti*, pp. 66-68. fn. 11, 12. Mysore University, Mysore 1975.



Vyākhyāna is another form of philosophical literature. It is called Tippani or Tīkā also. As there are ācāryas who wrote Bhāṣyas so also there are ācāryas who wrote Tīkāś. It is defined thus :

padacchēdah padārthōktiḥ vigrahō vākya yōjanā<sup>21</sup>  
ākṣēpaśya samādhānam vyākhyānam pancalakṣaṇam

Vyākhyāna deals with splitting of words, connotation of words, splitting of compounds, arrangement of sentence and reply to the objection. This is the fivefold characteristic of Vyākhyāna. These three forms deal mainly with the subject matter dealt in the sūtras which are usually called source literature or śāstra texts. These three forms have their own functions to perform in explaining the texts. Each differs from the other. This is one group of forms of philosophical literature. This is a special group as it has quite a new object. This group consists of *Vārtika* and *Prakaraṇa*. The following exposition makes this clear.

Lakṣaṇika defines vārtika thus :

uktānuktaduruktānām cinta yatra pravartate  
tan grantham vārtikam prāhuh vārtikañjā manīṣiṇah

What has been told, omitted, and impossible to express in the text is deeply thought of in the work that is called *Pārtika* by the experts. This is a great tradition of philosophical thinking. It was extinct in the north during the 7th century and was regenerated by Kannaḍiga whose name is Trilōchana and paved way for the new activity in Āṇvikṣiki that brought about a revolution in the world of thought. We find another form which adds something new to the existing knowledge of the texts. It is *Prakaraṇa*.

21 Shrikantha Shastri, Ibid, pp. 66-68. Mysore University, Mysore 1975.



nanvevam śāstraprakaraṇayoḥ ko bheda iti cet ।  
 śāstraikādeśasambandham śāstrakāryāntaresthitam ।  
 āhuḥ prakaraṇam nāma granthabhedam vipascitaḥ ॥

If a question regarding the difference between śāstra and Prakaraṇa is put (the answer may be given thus that), Prakaraṇa deals with a portion of the text and what is not in the śāstra (text).

Thus we see some of the important forms of the philosophical literature. We have some sorts of forms of the philosophical literature in the West also.

There is another form of philosophical literature which is a contribution made by Kannadigas during the eleventh and twelfth centuries. The literature produced by them is edited. The edited works are in a special form which is called Ṣaṭsthala kaṭṭu. This is a new form of philosophical literature in Kannada. This is a new contribution made by Vīraśaivism. The word 'Kaṭṭu' does the work and gives the meaning of the term 'sūtra'. So also the term 'Sthala' gives the same meaning that the term 'Brahma' gives. One may show that both the terms give the same sense by quoting the texts.

sarvēṣāṃ sthānabhūtattvāllayabhūtattva stataḥ १<sup>22</sup>  
 tattvānāṃ mahadādināṃ sthālamityabhidhīyatē ॥

The Principle which is a place for all the principles of the world for their sustainance and for their desolution as well as for their ultimate rest is called sthala. It is further stated :

ékaméva param brahma saccidānāṇḍalakṣaṇam <sup>22</sup>  
 śivatattvam sīvācāryah sthālamityāhurādaraḥ

The Brahma which is one only and is characterised as existence consciousness and bliss, is śivatattva. That is called

22 Y. Nagēsha Shāstri, Śivānubhavasūtram, pp. 16-17, sts. 2, 3



Sthala by Śivācāryas. We find the same meaning in the following Upaniṣadic texts :

yatō vā imāni bhūtāni jāyaātē !  
 yēna jātāni jivantih yat prayantyabhisamviśanti !  
 tadvijijñāsasva tadbrahmēti !

“That from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is Brahman.”<sup>23</sup> The vacanas in Vīraśaiva literature and the maṁtras or short pithy sayings in the Vedic literature are about the ultimate Principle which are brought in one place under one heading signifying the Principle and the systematisation by the term Kaṭṭu in Vīraśaiva system and Sūtra in Vedānta system.<sup>24</sup> ‘Sthalakaṭṭu’ is text in Vīraśaivism as ‘Sūtras’ is text in both orthodox and heterodox systems. These texts gave scope for the later scholars to fill up the gap or to develop some of the concepts or to interpret the matter from new points of view. This is done in Saṁskṛt or Pāli or Māgadhi or Kannada or any other vernacular that deals with philosophy and religion. Sthala-kaṭṭu fulfilled the object of dharmaśāstra and tattvaśāstra.

There is one more form of philosophical literature called ‘Saṁpādane’ which is similar to *Vārtika* in Saṁskṛit literature. The idea of ‘Saṁpādane’ (i. e. discussion) is already in othala-kaṭṭu. There are stray Saṁpādanas in *Sthalakattu* either in *Ṣaṭsthalakattu* or in *Sarvapūrāṭanara vacanagalakattu*. The Saṁpādane discussed the topic which was omitted in *Sthalakattu* or which was not made clear in *Sthalakattu*. Unlike *Vārtika* the method is that of dialogic like the Dialogues of Plato. The discussion is very lively. This is a new form of philoso-

23. Max Muller, *The Upaniṣads*, pt. II, p. 64 First anuvaka, Dover Publication 1962.

24. One may know more about this elsewhere by the same author.



phical literature and is a new contribution made by Vīraśaiva school of thought. There is a great bulk of literature produced in the form of *Vyākhyāna* to the Vacanas of leaders of the mystic movement in Karnatak. There are as many as five *Vyākhyānas* written to the vacanas of Basavaṇṇa who led the movement. This shows the demand of the people and love for the vacanas of this particular mystic and social reformer. There are *Vyākhyānas* written to *Mantragopya*, *Padamantragopya*, *Hiriyamantragopya* of Chennabasavaṇṇa, Siddharāma and Prabhudēva. This is a traditional form of philosophical literature.

We have *Prakaraṇas* in Vīraśaiva literature. We may quote one or two names in this connection *Dīkṣābōdhe* by Kereyapadmarasa and *Liṅgadhāraṇa chendrike* by Nandikeśvaraśivācārya are *Prakaraṇa granthas*. There are many more.

Vīraśaiva philosophers have written works in almost all traditional forms of philosophical literature and also created a new form of philosophical literature called *Saṃpādane* literature which is a new contribution to the forms of philosophical literature. They have a unique place in the map of philosophical literature of India. This is, for the modern students of philosophy, a vergin field which invites their attention.

## Pramanas and Vacana Literature

---

### Vacana Literature :

Vacana literature is a unique form of Kannada literature. Kannada language is one of the Indian ancient languages, the words of which are found in ancient Greek dramas<sup>1</sup> and is spoken by Kannadigas who form Karnataka state of modern India. Vacana form of literature is a creation of Vīraśaiva mystic thinkers of eleventh and twelfth centuries. Vīraśaivism is a form of Śaivism which is the religion of the mystics. Some of them were born in Karnataka and a few of them hailed from different parts of India. Almost all the distinguished mystics stayed in Kalyāṇa- (Bidar Dist.) famous capital city of Chalukya dynasty. The glory of the city was sung by the poets<sup>2</sup> like Bilhaṇa and Vijñānēśvara in their works who hailed from Kashmir during the reign of Vikramāditya- the famous Chalukya king and lived in the city during the eleventh century.

1 Mugali R. S. (Dr.), Kannada Sahitya Charitre, p. 6,

2 Despande M. S., Basavannanavara Divya Jivana, p. 15, Pub. Dr. R. R. Diwakar Loka Sikshana Tust, Hubli and Dharwad

Usha Sahityamale, Mysore



Kalyāṇa is a small city now in Bidar district in modern Karnataka state which was once one of the biggest cities in India. Karnataka witnessed renaissance during the twelfth century under the leadership of Basavaṇṇa— the prime-minister to the king Bijjaḷa of Kalachuri dynasty who usurped the throne of Kalyāṇa-Chalukya dynasty. Bijjaḷa was a son of the daughter of king Tailapa III of Kalyāṇa-Chalukya dynasty. Bijjaḷa gave his adopted sister to Basavaṇṇa in marriage.<sup>3</sup> His reign was full of peace and prosperity under the able administrator—Basavaṇṇa. Both of them shared common faith—namely Śaiva faith. It was this Basavaṇṇa around whom rallied the great mystics of his time. He gave prophetic turn and popular appeal to Viraśaivism as Dr. S. Radhakrishnan writes.<sup>4</sup> Basavaṇṇa was compared to Plato, who was a Greek philosopher, by Dr. R. D. Ranade<sup>5</sup> and to Luther by Western writers. Basavaṇṇa and his companions expressed their experience (*anubhava*) in short pithy sayings called Vacanas. This form of medium of expression of their *anubhava* is poetic in character and full of wisdom. Basavaṇṇa describes the characteristics of Vacana thus : “The words of it should be pearls that strung upon a thread, like lustre by the ruby shed, a crystal’s flash that cleaves the blue. The great God must say ay, ay, that’s true!”<sup>6</sup> These words of Śivaśaraṇa have the credential of behaviour. Vacanas of eleventh and the twelfth centuries form a great bulk of Kannada literature. Vacanakaras liberated the soul enchained by ignorance with their words those are pregnant with divine light; and the poetry from the golden shackles of pedantic style and the kings’ courts. It was

3 Wodeyar S. S. (Ed.) Shri Basaweshwara, p. 10, Govt. of Karnatak, 1966

4 Sakhare M. R. (Prof.) Philosophy and History of Virasaivism, Foreword, Karnatak University

5 Ranade R. D. (Dr.) Pathway to God in Kannada literature, p. 6, Bhavans Book University, Bombay, 1950

6 Basavanal S, S. (Prof.) Basavannanavara Vacanagalu, p. 215, v. 802, L. E. Association, Dharwad, 1962



thus Vacanakaras who made divine knowledge and bliss available to common man for the first time in the history of Kannada language. Maṭhas (i. e. religious institutions), holy places and men of righteous life became support and source for the bards, who came after Vacanakāras, instead of kings and queens. They followed the footsteps of Śivaśaraṇas.

The Vacanakāras as mystics followed the mystic form of worship (i. e. Śivayōga) that is to be performed in privacy and done by individual alone. It is not to be done in congregation. Therefore they are said to be introverts (kēvalis). The mystics of the twelfth century worked under the dynamic leadership of Basavaṇṇa so as to bring about a religio-social and economic change in the outlook of the people founding the religio-socio-economic thinking on the firm metaphysical principles of their school of thought called Ṣaṭsthala school. The mystics attacked then prevailing religio-social ill practices guided by wrong notions. Vacanakāras re-interpreted the caste system which was revived during the tenth and the eleventh centuries. They gave new meaning to the ages old Karmayōga, the traditional history of which is traced by Bhagavadgītā.<sup>7</sup> The mystics fought against the slavery of womanhood. They dedicated their life for the soul of religion and of man in mystic fervour and served the great cause till their last breath which made them extroverts. The mystics of the twelfth century deserve a great place in the cultural history of India. A special study or a constructive survey is demanded of their Vacanas which could depict the multifarious facets of their cultural revolution. The paper is an effort in this field from this standpoint for the first time in its long history of eight hundred years.

**Pramāṇa- Its meaning and relation to Vacana literature**

**Pramāṇasāstra- the science of instruments of knowledge**

<sup>7</sup> Bhagavadgītā, IV 1



and of knowledge— is being used by all the philosophical systems both Indian and Western. The science is used to achieve precision, clarity, simplicity in thinking and thinking systematically to arrive at right conclusion. The ancient Indian scholars held the view that the science is a light for all other branches of learning : *pradīpaḥ sarva śāstrānām* / It deals with the instruments of knowledge (*karāṇa*), knowledge (*pramā*) and the object of knowledge (*pramēya*). Mind, objects and contents are the three great terms of the science. Thus the science is the science of means and of methods of knowledge which makes analysis and ascertainment of knowledge : *pramāṇairartha parīkṣaṇam nyāyaḥ* / *Āṇvikṣikī*, *Tarka*, *Nyāya*, *Pramāṇaśāstra*, *Vādaśāstra* are the terms used as titles for the science by Indian thinkers which reveal the meaning of the science.

Roots of the science go as back as Upaniṣads in which the terms such as *tarka*,<sup>8</sup> *atarka*,<sup>9</sup> and *Veda*<sup>10</sup> occur. The terms *indriya*, *vāk* and *mana* correspond to senses, word and *tarka* respectively. Thus they are three instruments of knowledge. The mantra<sup>10</sup> in which these terms occur runs thus !

*na tatra cakṣurgacchati na vāg gacchati nō manō* / (There sight attains not, nor speech attains, nor the mind...)

Thus we find the principal instruments of knowledge occurring in the Upaniṣads. This use not only helps to trace the roots of the science but also shows the area of the instruments where they are of no help. In other words they— Upaniṣadic seers— know the nature and capacity and objects of the instruments of knowledge. The science, thus, has its roots in the Upaniṣads and the period is the period earlier to Buddhism and Jainism.

8 *Kaṭhōpaniṣad*, I.2.8 and 9.

9 *Ibid.*, I.2.9 and 23; *Mundakōpaniṣad*, III.2.3.

10 *Kēnōpaniṣad*, I.3 (Eng. Tr. by Shri Aurobindo).



(i) The term 'pramāṇa', which is found in Nyāyasūtra, was used then to mean both knowledge and means of knowledge as identical. For Diṅnāga and other Indian philosophers both knowledge and instrument of it were identical. The use of the term pramāṇa in that sense continued to be up to the tenth century. The distinction between knowledge and its instrument has been sought only when pratyakṣa was defined anew by Trilōcanācārya— a Kannada man who headed Mithilā school and restored Vārtika tradition that was no more in existence in North-India. It was his student Vācaspatimiśra who took cognizance of the distinction made so by his guru Trilōcanācārya and gave a new meaning by making distinction in them. There is another logician called Jayanta, the author of Nyāyamañjari and a contemporary of Vācaspatimiśra, who was born in Kashmir and spent his precious life-period in prison, made a similar distinction in the connotation and showed that they are not identical. "The Nyāya-Vaisesika, on the other hand, at least from the time of Vācaspatimiśra and Jayanta, maintains the difference between the two—one being the 'means' and the other, the 'resultant knowledge'."<sup>11</sup> Hence-forth the meaning of the term is shown clearly to be two i. e. means (karaṇa), and knowledge (pramā). The same was accepted and was put to use by all the thinkers in later times. We find that Basavaṇṇa— the mystic thinker and socio-religious reformer of twelfth century— used the term 'pramāṇa' in the above two senses i. e. means <sup>12</sup> (karaṇa) and

11 Shastri D. N. The Philosophy of Nyāya-Vaiśeṣika and its conflict with The Buddhist Diṅnāga School, p.424, Bharatiya Vidya Prakashana 1976

12 ".....Vēdādi sakalaśāstrapramāṇaru adanantendupamisaḷilla, mahānta kūḷalasaṅgamadēva."— Basavanala S. S. (Prof.) Basavaṇṇanavara Vacanagalu, V. 949. (Eng. Tr. Those who use veda, etc. and all other śāstras as means could not describe It as this or as that, great Kūḷalasaṅga).



knowledge<sup>13</sup> (pramā). It is this use that relates vacana literature and pramāṇas.

(ii) The relation between pramāṇas and vacanaśāstra or vacana literature may further be shown. This can be done by quoting a very significant and important vacana of Basavaṇṇa. He states :<sup>14</sup>

The agnostic (mīmāṃsaka) who says,  
 'What is the evidence that God exists ?'  
 I will chop off his nose,  
 And this shall be my knife  
 'He, who created earth and heaven,  
 He one only God  
 Whose eyes are everywhere,  
 Whose face is every thing, whose arms and feet  
 Are over the universe, whose arms  
 As pinion blow the wind,'

And rubbing it with Vaiśeṣika as brick,  
 I will show him  
 The mirror that we call  
 Lord Kūḍalasaṅgama !

13 veda vōdhisalariyade abhōdyaliṅgavendu naḍunaḍugittu. śāstra sādhisalariyade asādhyaliṅgavendu sārutaidāve. tarka tarkisalariyade atarkyalīṅgavendu manaṅgollavu. Āgama agamyaliṅgavendu gamisalariyade hōdavu. nararu suraru antuvakāṇaru : namma kūḍalasaṅgana pramāṇa-śaraṇaballa !

(Eng. Tr. : veda trembled, when not possible to know, saying that Liṅga is beyond understanding. Śāstra is declaring that Liṅga cannot be within our attainment when learnt that it is unattainable-Liṅga. Tarka-śāstra unable to think says that it cannot reason. Āgama is saying that Liṅga cannot be apprehended as it is beyond apprehension. Men and gods do not know the depth : Śaraṇas alone are capable of having knowledge of Kūḍala saṅga.

14 Basavanala S. S. (Prof.) Ibid, V. 747.



“īśvarasadbhāvē kim pramāṇam” emba mīmāṃsakana  
mūgina koneyanu

“viśvataścakṣuruta viśvatōmukhō viśvatōbāhuruta  
viśvatas pāt / sa bāhubhyām dhamati sam patatrair  
dyāvābhūmi nanayan dēva ēkaḥ”

emba suragiyaḷidu,

vaiśeṣika emba iṭṭigeyalorasi,

Kūḍala saṅgayyanemba kannaḍiya tōruvenu !

In this vacana the idea of God and the notion of existence of God are shown to be Vedic in origin. The description of God in the vacana is both personalistic and impersonalistic. This is the impression we have at first sight when we read it which is apparent. But when we go deeper we learn that the formlessness is expressed through the terms that are meant for picturing the individual of which man is most familiar. This is a new type of reasoning used successfully to bring home the idea of formlessness. This is the meaning of the relation between the word and its meaning which is expressed in the vacana of Basavaṇṇa.

The idea of God in the vacana is the idea similar to the one of the ideas in Ṛgveda. It is made clear by quoting the Ṛgvedic text by Basavaṇṇa. This is one of the dominant features of the use of the Ṛgvedic text which shows that śabdapramāṇa is adequately used to serve two purposes : One is that vacana and Veda are having similar idea of God; the other is that Veda is pramāṇa to be accepted.

Another very important thing to be noticed in the vacana is that Basavaṇṇa like other orthodox schools wanted to prove the existence of God which was opposed by one of the orthodox schools, namely, Pūrvamīmāṃsā. Vacana is a reply to the objection raised by Mīmāṃsaka. This is clear.



Basavaṇṇa forcefully places Mīmāṃsaka into dilemma when he introduces arguments— one from the Veda and the other from Nyāya-Vaiśeṣika. He handles the problem, thus, very carefully, cleverly and with full knowledge of that for which the Mīmāṃsā school stands and what is the school from which Mīmāṃsā borrowed the categories to build up its metaphysics. He had also the knowledge of the history of the problem of God as found in earlier as well as in his own times.

Basavaṇṇa, when used argument from the Veda, states that this argument is like a dagger. The dagger used in the simily is very familiar to daṇṇāyaka (i. e. chief of the army staff) like Basavaṇṇa and also the dreadfulness of the wound it makes when used successfully. The argument from the Veda, in case of Mīmāṃsā, is most dreadful as Basavaṇṇa knows; for Veda is the highest pramāṇa for Mīmāṃsā. No school surpasses its faith in the Veda. This is the school that stands for deep analytical understanding of the Veda. The significance, importance and the highest position of the school lie in its relation to Veda only. No Veda, no Mīmāṃsā school. Mīmāṃsā in its peculiar world view, whether knowingly or unknowingly, opposes monistic idea of God which is the central idea of the Veda that crowns the Vedic thinking around which all other ideas developed. It is in this profound background and its knowledge Basavaṇṇa's argument has great strength.

The second argument is from Vaiśeṣika philosophy or more technically and popularly known as Nyāya-Vaiśeṣika school of thought which is one of the orthodox schools. The students of Indian philosophy know that the most subtle and powerful techniques of arguments are developed by the school to prove the existence of God. They know that much of metaphysics of Mīmāṃsā school is borrowed from Nyāya-Vaiśeṣika school, which upholds like Mīmāṃsā, the Veda-



prāmāṇya and also the theory of Karma. Kaṇāda, in one of his aphorisms, states :<sup>15</sup>

tadvacanād āmnāya prāmāṇyam.

This implies the existence of God. Udayana did prove the existence of God for which he is well known. Basavaṇṇa, when used it to support the first argument, might have had the knowledge of all that happened earlier to him. The second argument against Mīmāṃsā is to show that the Vēda is to be accepted as pramāṇa only when God is admitted to be the author which involves His existence. It is like saying this or this amounts to the saying that Vēda, therefore God; or God, therefore Veda. The first is from effect to cause and the second is from cause to effect.

The exposition of the vacana shows that there is a relation between Vacanaśāstra and Pramāṇas.

(iii) It may not also be unnatural if the relation is traced on the basis of the demarkation of the area of the pramāṇas i. e. where they are useful and where they are not on the one hand; and the number of principal pramāṇas enumerated by the Vacanakāra and similar pramāṇas admitted by other orthodox schools and heterodox schools on the other.

(a) Vacanakāra states that the Vēda is not able to penetrate the mysterious depth of the Absolute, tarka is not able to reason with its powerful penetrating force.<sup>16</sup> The indriyas i. e. five senses of knowledge and mind make man

15 Quoted by Dr. Chandradhara Sharma p. 185 fn. 1, Motilal Banarasidass II. Ed. Delhi, 1964

16 Basavanala S. S. (Prof.) Ed. Basavannanavara Vacanagalu, V. 952, L. E. Association, Dharwad, 1960



always unstable leading to unhappiness.<sup>17</sup> The above statements clearly show that the Veda and tarka cannot make an investigation of the Absolute and the objects of indriyas are the things of world and hence are bound to the realm of worldly pleasures— the origin and end of them they are. This is the picture of the areas of pratyakṣa, anumāna and āgama or Vēda.

(b) By making use of the pramāṇa one knows pramā. Valid knowledge is necessary for successful life of every day and also for the self realization the dharma, artha and kāma are achieved by the knowledge and practice of what is told in the Śāstras which gives satisfaction here on earth or in the other world; whereas mōkṣa, which is neither worldly nor other worldly, is self realization or realization of God and is called parāvidyā or Brahmajñāna that is quite different and cannot be had by the study of the Vēda or tarka which does not come under their scope. The orthodox and heterodox schools use pramāṇas for the above purpose. Every school has its own set of pramāṇas. Sāṅkhya-yōga school admits three pramāṇas—pratyakṣa (perception), anumāna (reasoning) and śabda (scriptural texts). Nyāya-Vaiśeṣika school adds one more pramāṇa to this trinity, namely, upamāna (analogy). So there are four pramāṇas according to Nyāya-Vaiśeṣika school. Pūrvamīmāṃsā and Uttaramīmāṃsā give their own number of pramāṇas admitted by them. Jaimini— the author of Dharma-sūtras states that there are three pramāṇas only. They are pratyakṣa (perception), anumāna (inference) and śabda (scriptural texts). But the later famous Mīmāṃsakas, namely, Prabhākara and Bhaṭṭa add other pramāṇas. According to Prabhākara they are four. He adds upamāna (analogy) to the number given by Jaimini thus making four. Bhaṭṭa adds

17 Prabhuswami (Ed.), Gaṇabhasitaratnamale, p. 21, V. 5, Murughamath, Dharwad, 1948



one more to those given by Prabhākara. According to Bhaṭṭa pratyakṣa (perception), anumāna (reasoning), śabda (scriptural texts), upamāna (analogy) and abhāva (non-existence). Advaitins admit six pramāṇas like Bhaṭṭa. Madhva gives two principle pramāṇas. They are kēvala and anu. He makes four subdivisions in kēvala in which we find degrees of clarity. The highest is that of Viṣṇu and the lowest is that of man. He again makes three divisions in anupramāṇa. They are pratyakṣa, anumāna and śabda. This gives the survey of the number of pramāṇas and the schools of thought which admitted them. The schools mentioned above are orthodox.

There are heterodox schools which differ in admitting the number of pramāṇas. Chārvāka school admits one pramāṇa, namely, pratyakṣa. Bauddhas accept two pramāṇas. They are pratyakṣa and anumāna. Jainas state that there are only two pramāṇas. They are pratyakṣa and parōkṣa. They again divide pratyakṣa in vyāvahārika pratyakṣa and pāramārthika pratyakṣa. So also in parōkṣa there are two divisions. They are anumāna and āgama. Thus there are four pramāṇas in both the major classes together as the two divisions are made in each. Some of the Jaina logicians accept upamāna and arthāpatti; whereas others reject them. This survey gives the picture of the number of pramāṇas and the respective schools which accept the particular number or numbers.

Bhāṣyakāra<sup>18</sup> of Gautama's Nyāyasūtra states that the Paurāṇikas admit seven or eight pramāṇas. When we look at the above exposition in connection with the schools of thought and the number of pramāṇas accepted by each, there is no reference to the number of pramāṇas as stated in the vacana literature. Hence one may conclude that there is no relation to pramāṇas and vacana literature. This is a point

18 Vidyabhusana S. C., History of Indian Logic 3. The Sacred Books of the Hindus, Vol. VIII. Pub : Lalit Mohan Basu, Allahabad, 1930



that needs special investigation. But for the present the following brief inquiry will show that the vacana literature admits śruta (āgama), dr̥ṣṭa (pratyakṣa) and anumāna which relate vacana literature and pramāṇasāstra; and thus brings the school of thought advocated by the vacana literature, namely ṣaṭsthala school, under the fold of Indian Darsanas. These are similar to those accepted by Sankhya, Jaimini and others.

### Are Vacanakāras in need of Pramāṇas ?

(i) This question is prompted by the idea that they are mystics whose dominant feature is deep love of God or deep love of Self or love for the identity of both of which is sought. They are, therefore, said to be God intoxicated. They describe the Self or God whom the senses cannot reach. But they say that in the words of Śivaśaraṇas the God is in heap or if they speak whole-heartedly the Liṅga (i.e. God) could be seen. Such persons in the Vedic age were called kavi, ṛṣi, dr̥ṣṭāra. Vacanakāra like kavi or dr̥ṣṭāra apprehends the God whom he loves. The realisation of Self or God for him is 'anubhava' (i.e. apprehension). Anubhava is the vision of such a man in the act of which the self sees the ultimate Reality as a whole as well as its attributes. The term 'anubhava' means apprehension of Reality clearly, vividly, directly and immediately. It also means an apprehension of fleeting flux. They called it intuition and intellect. Vacanakāra, therefore, is called 'anubhāvi' i.e. one who has the means in which intuition and intellect are embodied to have the vision of Reality as a whole and also its attributes separately. The following exposition makes clear the work of intuition and intellect with which the Vacanakāra is endowed. Chennabasavaṇṇa- the nephew of Basavaṇṇa- states :<sup>19</sup>

19 Hiremath R. C. ( Dr ) Chennabasavannanavara Vacanagalu, V. 326, Karnatak University, Dharwad, 1965



If earth is destroyed there is no support for water.  
 If water is destroyed there is no support for senses.  
 If senses are destroyed there is no support for knowledge.  
 If knowledge is destroyed there is no support for religious  
 action.

So Kūḍalachennasaṅga show me those, who, without  
 renouncing the senses, are engrossed in religious  
 observances.

(bhūmi naṣṭavādare jalakkimbilla. jala naṣṭavādare indriya-  
 kkimbilla. indriya naṣṭavādare jaṅgamakkimbilla. jaṅgama  
 naṣṭavādare liṅgakkimbilla. idukāraṇa sarva karaṇādigala  
 biḍade ānu vratiyambavara tōrayyā kūḍalachennasaṅgayyā.)

This is a language of the religio-empiricism according to  
 which the body, the mind and the senses are necessary. It  
 prises them most. They are most essential for the religious  
 life as the religious duties are to be known and practised  
 which are empirical in sense and spirit. This involves the  
 scientific observation to put it again in the language of the  
 empiricist or empiricism.

<sup>20</sup>The dawn sets in and the dusk goes out.  
 Perished are those created out of water !  
 The darkness enveloped the three worlds !  
 O Guhēśvara tell me why this repetition.

(āyitte udayamāna, hōyitte astamāna.  
 alidavallā nīralāda nirmitaṅgaḷella !  
 kattale kaviyittu mūrulōkadolage !  
 idaraccugavēnu hēḷā guhēśvarā ?)

This is again a case of empiricism in which the change and  
 repetition are seen. By observation the vacanakāra— Allama—

20 Basavaraju L. (Dr.) Allamanavacanacendrike, V. 41, Nalanishankara  
 Prakashana, Mysore, 1960



prabhu a native of Karnataka, and one of the greatest mystics and companions of Basavaṇṇa— sees things coming to be and dis-appearing. They are created out of water which is the substance of the creations of the world and the world. Like Thales— an ancient Greek philosopher, for Allama also, water is the sub-stratum of which all the visible things are passing phases. This theory may not be acceptable for science. But it is scientific in spirit. The intellect or reasoning, too, might have inspired Allamaprabhu to utter the following famous saying:<sup>21</sup>

(maranoḷagaṇa patre phalaṅgaḷu mara-kālavaśadalli  
tōruvante, haranoḷagaṇa prakṛtisvabhāvaṅgaḷu  
harabhāvadichege tōruvavu. lileyādaḍe umāpati  
liletappidaḍe svayambhu guhēśvara.)

“Just as the foliage and yield owe their appearance to the time of tree

So do the innate dispositions of Nature indwelling in Hara owing to Hara’s prompting desire.

In pleasure play the Absolute becomes the husband of Umā (Personal God).

When it is no more (Personal God) becomes self-born One (original cause).

We find the blending of two impulses, namely, intuition and intellect harmoniously in the sayings of Allamaprabhu and Chennabasavaṇṇa. The facts of empirical life or the objects of intellect fed and enflamed their self which in its radiant bright light fathomed the depths of the universe and made the knowledge of the mystery available to the mankind by reflecting and penetrating intellect.<sup>22</sup> This union of the two impulses i.e., intuition and intellect, is the highest height that could be attained by the human self in the present condition. We find that the mystic impulse reigns supreme when-

21 Basavaraju L. (Dr.) Ibid. V. 145

22 Bertrand Russell, *Mysticism and Logic*, p. 11. A Pelican Book, 195



ever the right occasion occurs. The description of life and the world in the following vacana in the following way is a classical statement in which the synthesis of life and self and the liberty of self here and now as well as the synthesis of intellect and intuition is depicted thus :

(dēvalōka martyalōkavemba simeyu||annakka  
kēvala śaraṇanāgalariya.  
sattu berasihenendare kabbinatudiya  
meledante kūḍalasaṅgamadēvā !)<sup>23</sup>

As long as there is a boundary line that differentiates  
worlds of gods and of the mortals,  
One cannot become perfect mystic.  
It is like eating the end portion of a sugarcane  
If one thinks that one could attain union with God  
after death.

The vacana of Basavaṇṇa is the most faithful exposition of philosophy of Basavaṇṇa that enhances the value of human life and the world by showing measuring scale of perfection with the help of which man can measure the degrees of perfection of mystic life in the life here and now. He also, in the vacana, gives the wrong result that a pilgrim has to obtain by drawing the distinction between the world of gods and of mortal beings which is imaginary and misleading. This remark in connection with the liberation and liberated life is unique and makes us to have belief in faith that makes us to believe in the possibility of what one aims at. It is that which we call 'anubhava'. This is more real and sure means than the senses and reason which are regarded as blind leading the blind to the morass of illusion.<sup>24</sup> This is the full light of mystic's vision of Beauty, Truth and Delight in which he lives. The rest of the seekers seek the Reality dimly.

23 Basavanal S. S. (Prof.), Ibid., 923

24 Bertrand Russel, *Mysticism and Logic* p. 11. A Pelican Book, 195



We may similarly see the same and in a more convincing way on moral plane of life. The sayings of the Vacanakāra inspire the souls to achieve the moral ideal i.e., good. The Vacanakāra says :<sup>25</sup>

(dēvalōka martyalōkavembudu bērilla kāṇi bhō !  
 satyava nuḍivude dēvalōka; mithyava nuḍivudu  
 mṛtyalōka !  
 ācārave svarga, anācārave naraka-  
 kūḍalasaṅgamadēvā, nīve pramāṇu.)

Lo ! do not think that the world of gods and the world of mortals are apart from each other.  
 Speaking truth is the world of God; speaking lie is the world of mortals.  
 Good behaviour is heaven, bad behaviour is hell—  
 Kūḍalasaṅgamadēvā, You are the knower.

Here also we find the harmonious expression of two impulses or two aspects of *anubhava*, namely, intuition and intellect. In the first sentence the Vacanakāra sees the Truth in a single act of his vision the truth of both worlds of which he makes analysis in the next two sentences. Reasoning is more supreme than the intuition or equally powerful and able in bringing home the truth of the Reality as depicted in the vacana. Vacanakāra sees the Reality directly as is in Itself and puts the same before the common-man.

(ii) There is another reason for putting the question in the present form: the reason is that Vacanakāra criticises the Veda, Āgam, Śāstra and Tarka. Basavaṇṇa states :<sup>26</sup>

(vēdakke oreya kaṭṭuve, śāstrakke nigaḷavanikkuve;  
 tarkada benna bāranettuve,

<sup>25</sup> Basavanal S. S. (Prof.), Ibid., 239

<sup>26</sup> Basavanal S. S. (Prof.) Ibid., V. 716



āgamada mūga koyive, nōḍayyā !  
 mahādāni kūḍalasaṅgamadēva,  
 mādara-cennayyana maneya maga nānayyā.)

I'll gird myself with arms  
 To fight the Vedas;  
 I will put fetters on  
 The Sāstras;  
 I will raise weals on Logic's back;  
 Look you, I will chop off  
 The Āgamas' nose !  
 O Kūḍala Saṅgama Lord,  
 O Thou most bountiful, I am  
 Mādara Cennayya's servant-man !

This criticism of the texts is a common feature of the Vacana-kāras. In the above vacana Basavaṇṇa shows disregard for the scripture which preaches the caste system. This is one case of criticising the Vedāgamaśāstras. There is another case in which śaraṇa criticises the śabdapramāṇa. According to the Vedic injunction offering goat to the sacrificial fire is a necessity that could please the gods and lead to obtain the desired result. In this case also Basavaṇṇa, inspired by love for living beings, condemns the Veda. He states that "O goat cry that they slain for the talk of talk. Cry before them that read the Veda. Cry before them that hear the Śāstra."<sup>27</sup> (māṭina mātinge ninna kondaharendu aḷu kaṇḍeyā hōte. vēdavanōḍi-davaramunde aḷukaṇḍeyā hōte, śāstrava kēḷidavara munde aḷukandeyā hōte...) The two cases of criticism of Vēdaśāstra, namely, one the case of caste system and the other the case of offering goat to sacrificial fire, belong to two realms of human life—the realm of religion and the realm of ethics. But the Vacanakāra admits śabdapramāṇa in showing that the God is one only and He is Mahādēva or Śiva whom Basavaṇṇa calls

27 Basavanal S. S. (Prof.), Ibid., V. 574



**Kūḍalasaṅgama.** Basavaṇṇa states : (ibbaru mūvaru dēva-  
rendu ubbubbi mātanāḍabēḍa : obbane kāpiro, ibbarembudu  
husi nōḍā ! Kūḍalasaṅgamadevanallade illendittu vēda.) "Do  
not say, swollen with pride, the gods are two or three : Mark  
you, he is but one; that there be two is just a lie ! The Veda  
says : there is none but Lord Kūḍalasaṅgama."<sup>28</sup> There are  
many more such instances in the Vacanaśāstra. By quoting  
such instances one could show that Vacanakāras used śabda-  
pramāṇa. Therefore criticism of śabdapramāṇa is not a case  
similar to the one in which śabdapramāṇa is respected as  
shown above. Hence it may be concluded that Vacanakāras  
used śabdapramāṇa to support the stand taken whenever  
necessary. They were, it shows, in need of śabdapramāṇa.

They have not only used the śabdapramāṇa but also used  
pratyakṣapramāṇa i.e., five indriyas and one indriya called  
adr̥ṣṭakaraṇa. Allamaprabhu states :

(aidiṇḍriyanaridallade oṇḍiṇḍriyakke sanda  
guṇavanariyabāradu.

ā guṇa ēkamūrti trividha rūpādakāraṇa...)

"Unless you know what the five senses are,  
You cannot know the generic principle that follows  
one indriya...

That generic principle is three fold in form."<sup>29</sup>

In this vacana Allamaprabhu gives philosophic analysis of  
the indriyas i.e., dr̥ṣyakarāṇa and what is obtained by them.  
He also points out the relation of both the kinds of indriyas-  
senses. He shows the adequate role of them in the performance  
of pūja i.e., worship which leads to identification of worship,  
worshipper and the object of worship. The work of the

<sup>28</sup> Deveerappa H. ( Ed. ) Vacanas of Basavaṇṇa, 545, Annana Balaga,  
Sirigere, 1967

<sup>29</sup> Śūnyasampādane, Nuliyacendayyagalasampanane, V. 29



adr̥ṣṭakarāṇa is, to put it the language of pramāṇaśāstra, a determinate perception. This is in other words the work of intellect. The above quoted vacana provides place for pratyakṣapramāṇa in the world of religious life though in the realm of metaphysics or Reality the senses have no place. The realm demands the use of pratyakṣa pramāṇa. So Vacana-kāra is in need of pramāṇas.

**Why the pramāṇas, admitted by the Śivaśaranas, are not mentioned in the history of Indian Pramāṇas ?**

The survey of the history of pramāṇas and their use by different darśanas in different numbers shows that there is no reference to vacanaśāstra and the number of pramāṇas mentioned therein. We learn that there is a cross reference of pramāṇas of each of the schools in the works either of orthodox schools or of heterodox schools wherein we do not find the reference to the pramāṇas admitted by Vacanaśāstra. Apart from these schools of thought there is a mention of Paurāṇikas, who admit seven or eight pramāṇas, in the Bhāṣya on Nyāya Sūtra by Vātsāyana, whereas we do not come across such a reference to the pramāṇas admitted by the writers on Vīraśaivism either in the works earlier to twelfth century or in the works later. There are reasons for the omission all along.

(1) There are traditional works such as prakaraṇa, bhāṣya, dīpikā, vṛtti, vyākhye the writers of which are Bōdhanāyanūr, Śankarārya, Haradatta, Trilocana, Aghoraśivadeva, Sarvātmaśambu, Bhūtikanṭha whom the author of Padmarājapurāṇa<sup>29</sup> enumerates. Dr. S. Shrikantha Shastri states that Agastya and Durvāsa wrote vṛttis to Brahmasūtra. Śrīpati Paṇḍita wrote Brahmasūtrabhāṣya who was a contemporary

<sup>29</sup> Hiremath R. C. (Ed.) Padmarajapurāṇa, I, 11 Murughamath, Dharwad 1958.



of Rāmānuja as inscriptions of Palliketana show.<sup>30</sup> Shripati Paṇḍita states that his Bhāṣya is based on the vṛttis of Agastya and Durvāsa. Ṛṣabhācārya<sup>31</sup> in his commentary on Upaniṣad also traces that Durvāsa wrote vṛttis. There are Mallanṇa of Gubbi who wrote tike to Vātulāgama, and Maritōṇṭadārya who wrote Vyākhyāna to Siddhāntaśikhāmaṇi, as well as Vādakāṇḍa. Vādakāṇḍa is a work that disproves philosophical stands of orthodox and heterodox schools and proves the standpoint of Śaṭsthala school. It is the school taught in Vacanaśāstra. These scholars belong to post-vacana period. All of them are Sanskr̥t scholars. These works of the school are not surveyed from the stand point of pramāṇas either by the scholars belonging either to the period previous to 12th century or to the period after twelfth century. So we have no clear picture of pramāṇas depicted therein and is not available to the students either of pramāṇaśāstra or of Darśanas. This is all about the Sanskr̥t philosophical literature of the school belonging either earlier to 12th century or to later period. Therefore we do not see the reference to pramāṇas in the history of Pramāṇas of Indian schools.

(2) We have vacana literature which is one of the important source literature of the school advocated by the Vacanaśāstra or Vacanāgama. This literature also has not been surveyed from the standpoint of pramāṇas since the twelfth century up to the present day by the students of philosophy. No student tried to show the logical stand taken by Vacana-kāras in proving the existence of God or other important categories depicted in Kannada language, and to depict the part played in the current conflict of the schools in those days. This also is a reason why the pramāṇas of the school are not referred. To make up the deficit the students

30 Shrikanth Shastri S. (Dr.) Bharatiya Samskr̥ti. pp. 156-57, Mysore Visvavidyalaya, Mysore, 1975.

31 Kashinath Shastri, Virasaivamahatmaru, p. 39, Mysore, 1954.



of philosophy have to make a fresh beginning to scan the works of the editors, who came after twelfth century, to know the underlying logical principles on which their works are based. So also the study of vacana literature from the point, in the background of logical activity that was going on earlier to 12th century and twelfth century in India, is necessary to know and to depict the picture of pramāṇas as found in the vacana literature.

The study of either the philosophical forms of literature such as Bhāṣya, Vṛtti, Kārikā, Tīke, Vyākhyāna, Vāda-kāṇḍa, etc., or the study of Ṣaṭsthala vacanaḡaḡakaṡṡu or of the Śūnyasaṡpādane, etc. reveals that the authors had the knowledge of Indian pramāṇas and the use of pramāṇas according to their own metaphysical stand. It forces to conclude that the Vacanakāras or their literature could not be considered as not having pramāṇas.

Gubbiya Mallanṡa mentions four pramāṇas. They are pratyakṡa, anumāna, āgama and arthāpatti which are stated on the basis of Pāramēśvaratantra and Pauṡkarāgama. These are Agamic in use. Mallaṡa was a scholar in both Agamic literature and vacana literature who was a student of philosophy and religion. Though he pointed out the number of pramāṇas and extracted the definition of the pramāṇas his use or the stand of them to be Vīraśaivite needs an inquiry from the pramāṇaśāstra stand point. This scholar, failed to take cognizance of the pramāṇas mentioned in the vacana literature and also failed to take comparative view of the pramāṇas with those in the other schools of thought, who seems to be equipped with the technique and the material. For the kind of work in Sanskrṡt literature there is ample scope for those who are equipped in that literature. Vacana literature also is rich enough to engage oneself in such an activity and to show its place in the history of Indian Pramāṇaśāstra which is being



not done so far. This shows that why there is no mention of pramāṇas in the Indian works.

From this point of view the present paper is an attempt. The attempt is limited to the 12th century vacana literature and in that mainly to a few vacanakāras such as Basavaṇṇa, Cennabasavaṇṇa, Ghaṭṭivālayya and Allama.

#### **Pramāṇas mentioned in the vacana literature :**

The pramāṇas are used to acquire valid knowledge of the things around us with which we do our activities in daily life, so also those activities that earn merit to have heavenly pleasure and to avoid those that involve us in evil. Thus the activities of the latter kind are taught by the Vedāgamaśāstras which are called āptavākya or āgama. Agamapramāṇa deals with the object called apavarga which is not the object of pratyakṣa as apavarga is not of this world. Apavarga is beyond the senses—organs of knowledge (i. e. vyaktakaraṇa) and mind (avyaktakaraṇa). Thus the pratyakṣa in its dual aspects involves the activity of senses and the intellect or reason and the āgama. It has two types of objects—both seen and unseen—of this world and of the other world. There is still one more object which is beyond the āgama that deals with the other worldly object. This view is held by the Upaniṣads. The Upaniṣads state that the knowledge of Ātma (—self) cannot be obtained by the Veda or by the tarka (naiṣa tarkēṇa matirāpanēya).<sup>32</sup> That self cannot be gained by the Veda nor by understanding nor by much learning.<sup>33</sup> (nāyamātmā pravacanēna labhyō na mēdhayā na bahunā śrutēna).<sup>34</sup> But the self could be understood or realised by

<sup>32</sup> Kaṭhopeniṣad, I, 2, 9

<sup>33</sup> Ibid, I, 2, 23

<sup>34</sup> The Upanisads Pt. II, Kaṭhopeniṣad I, 2, 23 F. Max Muller, Dover Publication 1966



means other than *pratyakṣa*, *tarka* and *āgama* which is called *yōga*. The Upanisad states: *tam dudarśam gūḍha manu-praviṣṭam guhāhitam gavharēṣṭham ādhyātmayogadhigamēna dēvam matvā dhīrō harṣaśōkau jahāti*.<sup>35</sup> Realising the God by attainment to Him through spiritual yoga, even the Ancient of Days who hath entered deep into that which is hidden and is hard to see, for he is established in our secret being and lodged in the cavern heart of things, the wise and steadfast man casts away from him joy and sorrow".<sup>36</sup> Not only the Upanisads show this but also the *Nyāya sūtra* by Gautama adds yoga to the *pramāṇas* and gives its sanction to accept it as a *pramāṇa*. Jainism, one of the heterodox schools, admits yoga as one of the *pramāṇas*. *Kēvalapramāṇa* propounded by one of the schools of the Vedānta is nothing but *yogapratyakṣa*. The above exposition makes clear that the texts of the period of pre-schools of thought and the texts of the pre-Buddhistic and the pre-Jaina philosophical period admitted yoga as a *pramāṇa*. So also most of the orthodox and heterodox schools admitted yoga as a *pramāṇa*. The object of this *pramāṇa* is beyond the other *pramāṇas*' reach. This, as a *pramāṇa*, is mentioned in the *Nyāyasūtra* of Gautama which is pointed out by Mahamahopadhyaya Haraprasada Shastri and Mahamahopadhyaya Gopinath Kaviraj in their works. The view of the *Vacanaśāstra* is similar when Ghaṭṭivāḷayya states:<sup>37</sup>

(lilege horagāda liṅgave, bārayyā ennaṅgadoḷagāgu  
śruta drṣṭa anumānadalli nōḍuvavarigellakku atītavāgu.  
āgembudakke munnave ā guṇḍu kāyada karasthaladalli  
nirbhāvavāgi, kāyavaḍagi, bhāvavemba bhāva bayalāyittu.  
chikkayyapriya siddhaliṅga illa illa embudakke munnave.)

35 Kaṭhopaniṣad I, 2, 12

36 Sri Aurobindo (Eng. Tr.) Eight Upanisads, p. 45, Aurobindo Asrama Pandicherry 1965

37 Halakatti P. G. (Dr.) Sunyasampadane, IV, 49, Bijapur 1930



"O Linga you left me in playful mood.

You come now and reside in my body.

Be beyond the reach of those who see you

with the help of śruta (word), dṛṣṭa (perception) and anumāna (reasoning).

Before saying this the stone-ball disappeared in the palm

Before announcing Chikkayyapriyasiddhalinga,

is no more."

The terms perception (dṛṣṭa), reasoning (anumāna), and śruta (āgama or śabda) are the means of knowledge (karaṇa) and the disembodied or formless (nirbhāva) Liṅga is beyond the reach of these means of knowledge (pramāṇa). This is what he contends to state in the first three lines. He wants to state that the principle of individuation is that which gives scope for the use of pramāṇa. It is nirbhāva (i. e. knowledge or niśśabda), which is a state of prajñā (knowledge) in which principle of individuation has no place for domination, which is beyond intellect (kalpanā or buddhi). Knowledge of the form (akṛti) assumed the formlessness (bayalu i. e. nirbhāva) as a result of that. This is a transformation of consciousness from empirical to transcendental existence. This is realised in Indian life, an example of which may be the people like Ramanamaharshi, Mahatma Gandhiji who lived in the present century. The mystics or Vacanakāras of the highest order were such people. Vacanakāras state that life either in this world or in the world beyond (i. e. other world - svarga) is empirical which is not acceptable to Vacanakāra. This is a pratyakṣa or anubhava of different kind. The pramāṇas - pratyakṣa, śabda and anumāna are of no use here. The attributes that characterise the lower Reality are not found manifested in the higher Reality which is termed Bayalu or śūnya. The higher Reality cannot be reached with the help of the principle pramāṇas- śruta, dṛṣṭa and anumāna. Vacanakāra realised this in the act of 'anubhava' (apprehension).



*Anubhava* as a means of the *śūnya* or *Bayalu* is called '*apramāṇa*'. It is called, sometimes, '*niśśabda*'. *Vacanakāra* in stating this is demarcating the areas of Reality in which the mind is a useful means and where it is not a means of sensing the Reality.

We have here, according to the *Vacanakāra*, three *pramāṇas*, namely, *śruta*, *dṛṣṭa* and *anumāna* which are useful in knowing the Reality which is called lower one; and there is one more *pramāṇa* called *anubhava* or *Śivayoga* which is a means of knowledge to know the higher Reality. Lower Reality is manifested Reality, Higher Reality is unmanifested Reality.

*śruta*, *dṛṣṭa* and *anumāna* are three principle *pramāṇas* stated in the *vacana* literature, which are the *pramāṇas* admitted by *Sankhya-Yoga* school, *Jaimini* and *Upaniṣads*. The fourth *pramāṇa* is *yoga*. This is used by *Vacanakāra* and *Upaniṣadic* seer both. Thus we find that the number of *pramāṇas* stated in the *vacana* literature and *Upaniṣadic* literature are same.

A detailed analysis of the *pramāṇas* used by the *Śiva-śaraṇas* or *Vacanakāras* and their comparative study is necessary to show the place and the function of them in the development of the *śāstra*. This deserves attention. This could be done elsewhere.



## A Reflection on the Term 'Manam'

---

Kannada is a regional language which is one of the ancient regional languages of India. The people, who speak it, are Kannadigas. Kannadigas have been making a valuable contribution to Indian culture for several centuries. The distinguished commentators like Shankara, Śrīpatipandita, Rāmānuja, Mādhavā and Sāyana flourished in South India, and Karnatak was their field of activity for sometime. They enriched the Indian heritage. So also Śaranas and Dāsas made unique contribution to Indian mysticism and brought about a social change. Śivaśaranas expressed their precious and revolutionary thoughts in the form of vacanas (i. e. poetic prose). This form of literature came into existence with the advent of Dēvara Dāsimayya and others during the eleventh century. Because of the form and the contents, this literature has a very high place in the history of Kannada literature. The vacanakāras i. e. mystic thinkers and the Sanskr̥t pandits who wrote commentaries, as well as Kannada poets who wrote epics on Śivaśaranas have their own contribution to philosophical thinking. So there are texts in Sanskr̥t and Kannada that depict Virāṭaivism which is the religion of the people—a form



of Saivism. This religion makes use of the Śaivāgamas as its source literature as it does vacana literature.

Vīraśaiva writers use a number of logical terms. Śivaśaranas the authors of vacanas, mention śruta, dṛṣṭa and anumāna. They sometimes mention samaya. The poets who wrote epics on them also mention them. The Sanskrit pandits also refer to them. There is a commentary on Vātulāgama written by Gubbiya Mallanārya. He mentions four pramāṇas. They are pratyakṣa, anumāna, śabda and arthāpatti. The commentary is written during the fifteenth century. He writes in the introductory portion :

catvāri tāni mānāni pratyakṣādini hē dvijāh /  
pratyakṣamanumānam ca śabdārthāpattirēvaca //  
saṁśayādi vinirmuktā cicchaktirmānamuccyate //

The term mānam is a logical term which is used twice in the above quoted text. It is a technical term used by the orthodox and heterodox logicians (Naiyāyikas). "Mānam" means both knowledge, means of knowledge and scrutiny or investigation. It is sometimes used with prefix "pra" and is popular among the Naiyāyikas. They use "mānam" and "pramāṇam" synonymously. The term "pramāṇam" is more in use than "mānam".

Gubbiya Mallanārya uses 'mānam' in the first of the three lines quoted above and states that there are four pramāṇas and enumerates them in the second line. The term 'mānam' in the third line demands reflection.

(i) Mallanārya states that 'mānam' is 'Cicchakti' which is devoid of doubt and other defects. This is, therefore, valid knowledge. But the term 'mānam' is a genus under which come species such as pratyakṣapramāṇam, anumānapramāṇam, 'śabdapramāṇam' etc. Some of which have sub-species. All



these are 'mānam' arising out of each of the above said instruments of knowledge. One 'mānam' becomes manifold according to the Śaṭsthala school. So the term 'mānam' in the sense of 'cicchakti' does not mean pratyakṣapramāṇa i. e. knowledge only arising out of five senses of knowledge. Therefore, the connotation of the word 'cicchakti' does not permit the kind of interpretation.

(ii) One may compare this interpretation with the one that is found in the Jaina school of thought. According to the school 'pramāṇa' i. e. 'mānam' is 'samyagnānam'. The definition is :

“samyagnānam pramāṇam”

This means that the senses, mark and word are not pramāṇa but, the knowledge that originates from them. So what the Tārkikas and others say is not pramāṇa. It is twofold, namely direct and indirect. The direct is pure, distinct and unlimited; whereas indirect is limited knowledge. So 'pramāṇam' in this sense has a wider connotation which is 'samyagnānam' as 'mānam' in the Śaṭsthala school is 'cicchakti' which consists of all kinds of valid knowledge. Therefore, as the term 'samyagnānam' does not allow it to be used in the sense of one of its species, so 'cicchakti' does not. In both the schools the terms 'pramāṇam' and 'mānam' are put to similar use.

But Gubbiya Mallanarya emphatically states that it is 'mānam' and places it first in the serial order of (i. e. pratyakṣa, anumāna, śabda and arthāpatti) the four pramāṇas; and thereby it is implied that it is pratyakṣapramāṇa.

Does this not suffer one of the errors of definition i. e. either narrowing down the connotation or widening the connotation? This is a very important point to be noted here.



The term 'pratyakṣa' implies not only indriya pratyakṣa but also yogajapratyakṣa or anubhava. It is for this reason the term 'pratyakṣa' has wider connotation.

But 'pratyakṣa' as used by Mallanarya means 'indriya pratyakṣa' only.

There is another kind of error of relation implied in the use of the term 'mānam' as 'pratyakṣa'. Because the term 'indriya' (i. e. sense of knowledge) has much scope for interpretation. This is not peculiar to the Ṣaṭsthala school as it is the common feature of almost all the orthodox and heterodox schools. The term 'pratyakṣa' not only means 'bahirindriya' i. e. external senses of knowledge. Because the example quoted in the interpretation of the term 'pratyakṣa' is that of 'rajjusarpanyāya'. It is an example of an error quoted often in case of perception received by eye i. e. visual perception. Therefore 'pratyakṣa' is perception by senses. Such an interpretation of the term 'mānam' leads to the error of relation i. e. in arrowing down the connotation of the term.

Therefore, the term 'mānam' does not mean perceptual knowledge of the kind to which use it is put here, though we accept 'mānam' in the sense of 'pratyakṣa pramāṇam'.

The term 'mānam', if at all it is to be accepted in the sense of 'pratyakṣapramāṇam' it could be done without committing either of the errors mentioned earlier.

The term 'pratyakṣa' has species namely, 'antarindriya pratyakṣa' and 'bahirindriya pratyakṣa' on the one hand and 'ātmapratyakṣa' on the other. One may, according to the Ṣaṭsthala school, include 'yogajapratyakṣa' in the 'antarindriya pratyakṣa', because it is 'mānasapratyakṣa' in its purified state. I think this is the meaning of 'yogajapratyakṣa' in some of the Indian schools of thought as the mind in that state (i. e. yogic



state) acquires limitless power which is lost to the mind that does not undergo the yogic practice. 'Ātmapratyakṣa' is a special kind of 'pratyakṣa' which is termed 'darśana' by the Upanisadic texts. This is the highest type of perception in the ascending order of clarity. This is the pure state of 'cicchakti' or knowledge. Thus pratyakṣa has wider connotation which does not suffer either the error of narrowing down the connotation or the widening of the connotation. So 'mānam' interpreted in this sense is 'pratyakṣapramāṇam'. This is 'cicchakti' which becomes the subject and object as also the means. This is identical relation which is contrary to the causal relation. The causal relation is criticised by the Buddhists.

From the survey of the above exposition and the force of the serial order of mentioning them it is consistent to conclude that 'mānam' means 'pratyakṣa'.



## A New Meaning of the Term Nastika Contributed by Basavanna

---

1 "āḷiṅgoṇḍihareṇḍu anjaladēke?  
 nāstikavāḍihareṇḍu nācaladēke?  
 ārādaḍāgali shrī mahādēvaṅge śaraṇenni  
 ēnū aṛiyadavanendu mounagoṇḍirabēḍa  
 Kūḍalasaṅgamadēvaramunde dandaṇa  
 dattaṇa enni"

This is one of the vacanas of Basavaṇṇa – a mystic thinker – who led a great movement of devotion in India during the twelfth century. The present writer first gives the meaning of it as narrated by Dr. M. Chidananda Murthy and then gives his own meaning. Both of them are given in (A) and (B) respectively. He then tries to analyse the vacana to clarify the meaning of the term *nāstika* as he thinks that the term in the vacana (i. e. short pithy saying) is very significant for the student of philosophy of religion as it is important from other view points also.

1 Basavanala S. S. (Ed.) Basavaṇṇanavara vacanagalu, p. 47, v. 176, L. E. Association, Dharwad, (1962)



(A) Dr. M. Chidanandamurthy narrates the meaning :\*

One need not be afraid of the master as the one has been his servant. One should not be ashamed of the talk of non-existence of God (i. e. *nāstikavāḍu*) which is spoken by the people around. Whosoever it may be should say that Shri Mahādēva is to be saluted. One should not keep silence thinking oneself to be ignorant. One should say “*dandaṇa dattaṇa*”. It is not clear to him for the present. Any way it suggests that one should dance, he says.

(B) The first line in the vacana is : *āḷigoṇḍiharendu anjaladēke*? The word *āḷigoṇḍiharu* consists of three parts. They are *āḷi* + *goṇḍu* + *iharu*. *āḷi* means contempt. *goṇḍu* is a form of *koḷḷu* as the Kittle’s dictionary states. It means to seize. *iharu* means is or are. When *endu* is added to the word *āḷigoṇḍiharu* it means that thinking that there is a contemptuous treatment. The meaning of the full sentence is that why should I be affraid if the contemptuous or troublesome treatment is given?

(i) The word *āḷi* is not a form of *āḷu*; because it is not given in the dictionary and it is not a form of any other also. It seems to be an independent word giving the meaning. It is used in the sense by Chennabasavaṇṇa and Basavaṇṇa elsewhere. This meaning differs from the one given by Dr. Chidānandamurthy or others.

(ii) The second line in the vacana is : *nāstikavāḍiharendu nācaladēke*? The word *nāstikavāḍiharu* is very important one as it is a technical term which is the basis for the classification of Indian philosophy differently as it has different senses. There are three well-known meanings of the term *nāstikatā*. They are : (1) non-approval of the authority of

\* Paṇḍit Nāgabhūshana Shāstri and a few others give similar meaning of the vacana



the Vēda, (2) non-approval of the existence of God, (3) non-approval of the existence of self. Let it be seen in what sense the term is used by Basavaṇṇa.

The word *nāstikavāḍu* consists of two parts : *nāstikavannu* + *āḍu*. The first part is *nāstikavannu*. It means ignorance of the injunctions prescribed for the practice of devotion given in the manuals on religion. The second part is *āḍu*. It means point out. The complete meaning of the sentence or the line is this that why should I be ashamed of if the ignorance (of the injunction about the practice of devotion) of mine is pointed out to me ?

The meaning given here again differs from the one given by Dr. M. Chidanandamurthy or others whom I contacted in this connection. It must be shown why the meaning differs and also new meaning is correct. This work is done later in the paper.

(iii) The third line is : *ārādoḍḡali śrī mahādēvaṅge śaraṇenni*. The words *ārādoḍḡali* and *śaraṇenni* are important. The first word helps to determine the meaning of the term *nāstika* and also it keeps the continuity of the relation of the one that talks *nāstika* and the one that is subject for the talk. So also the word *śaraṇenni* plays a role of a principle that establishes spiritual democratic spirit. The word *ārādoḍḡali* means whosoever it may be i.e. either the one that points out the ignorance of the injunctions laid down in the text to guide the practice of devotion or the ignorant devotee who are the two types of people referred to in the vacana. *Śaraṇenni* is to say refuge.

The complete meaning of the third line runs thus : Whosoever it may be should say that Shri Mahādēva (i.e. great God) is refuge.

(iv) The fourth line is : *ēnū aḷiyadavanendu mounagoḍḡira-bēḍa : Kūḍalasaṅgamadēvara muṇḍe "dandaṇa dattaṇa" enni*". The



word *ēnū ariyadava* means- one that is completely ignorant of the knowledge given in the religious texts. The word *mouna-gonḍirabēda* means do not keep silence. Both the words refer to the devotee who has been ill treated and has been pointed out the ignorance of the person, in the first two lines of the vacana. It is further stated that such a devotee should do either physically or mentally or linguistically whatever pleases to his mind. is that which is pleasing to God.

The complete meaning of the line is that : do not keep mum thinking yourself to be ignorant of religious injunctions prescribed in the texts to guide the devotee to practice devotion to God but do whatever pleases you. God accepts it.

The above exposition gives the complete meaning of the vacana. The meaning given by the present writer differs from the meaning given by others not completely but partially which is very important from the technical point of view. The following analysis makes the points clear and supports the meaning given by the present writer.

The one line in the vacana needs extensive analysis to show unity, clarity, central idea and purpose of the vacana as it gives new meaning. It is the second line: *nāstikavāḍiha-rendu nācaladēke* ? (why should I be ashamed of the talk of ignorance of injunction ?).

#### Analysis of the meaning given in (A) :

The fear is because he is a servant. This is the sense given by the scholars. There is fear according to the present writer, only when there is a bad master. There cannot be fear only because one is to become a servant. But fear is there for the servant as the line in the vacana states. Therefore the master should be a bad one as he creates fear in his servant. Who is



this master and what is the relation between the servant and him? The master may be either a secular master or a religious master. If the master is a secular master there ought be frictions and unhappy events as the way of life of the religious minded servant may not be liked by the secular master. If that is the cause the servant needs must suffer. The master, again, may be a religious master and may belong to a other sect of Śaivism. That is also a case where there will be frictions of different nature. The servant in that case also may be afraid. The master is, according to the tradition of Śivaśaraṇas, neither secular master nor religious master belonging to a other sect of Śaivism. Hence the master belongs to Vīrasaiva tradition – the tradition of Śivaśaraṇas. Basavaṇṇa advocates that the servant should not be afraid of the religious master who is quite conversant with the teachings of the religion. The cause for fear, according to Basavaṇṇa, need not be either ignorance or the religious servitude. The fear in any form should be rejected is the motto of the first line in the vacana.

The present writer also makes analysis of the meaning given in the section 'B' and tries to find out more meaning and more clear meaning thereby.

According to the present writer the word 'aḷi' does not mean servant but torment or contempt. The person, who is afraid and subject to the talk that points out the ignorance of the religious injunctions, is the same. Similarly, the person who torments the ignorant devotee and who points out the ignorance of the religious injunctions prescribed for practising devotion are not different. He is a same man who is cause for fear and shame.

But according to the meaning given in the section 'A' they are two different persons. The first should be a religious master and the second is atheist as the meaning of the term



*nāstika* is made clear in section 'A'. There is no concorance in it as the use of the terms master and atheist leads to disconnected ideas without giving any sense that helps in understanding the situation in which the ignorant devotee is put and why this saying came into existence. So the meaning of the term *nāstikavāḍu* needs to be clarified.

There is a clue for clarifying the meaning of the term *nāstikavāḍu* in the same line. The word ashame (*nācu*) is the clue for unlocking the treasure of meaning locked in the word *nāstikavāḍu*.

One may select a number of situations in which one finds himself to be ashamed of :

(i) A person feels ashamed when faces a new and seemingly odd situation. Such a situation may be either for a young teacher addressing higher standards for the first time or for a bride at the time of telling her husband's name amidst her she-friends and relatives for the first time. Such situations are happy-odd situations wherein persons shall feel ashamed.

(ii) There is a music concert in which musicians take part who are said to be learned. Mr. 'a' performs his music programme in that assembly. The audience gives a good response. The musician feels satisfied and elated. There is another musician. He is Mr. 'b'. He points out the minutest flaw in the programme of the first musician and gives still better programme. Therefore there is still a greater applause than before. The ego of the first musician is hurt and feels ashamed for the ignorance he exhibited in the assembly. This is another case.

(iii) Rabindranath Tagore gives a picture of a different type. He gives a picture of a man who is clad in rags, whose eyes are sunk deep and who has a hungry look, who is a



skelton of bones and bare-footed and bathed in dust. He is nothing but a symbol of poverty and ignorance. Tagore addresses that such a man should not be ashamed to be in the midst of those who are well dressed, proud, arrogant, cunning and having scornful look at him. Let his honest, dutiful and peaceful head be raised before them.

(iv) There may be another case. There was a man who was a despot and wanted to conquer the whole world. He conquered half the world which made him mad. He could not but think that he was the super man and fit man to bring the whole world under his rule. But unfortunately he faced adverses in his war expeditions and began to lose whatever he conquered. The time had come in his life that it was not possible for him to show his face to the nearest and dearest around. This is the dreadful shame which caused him to commit suicide.

These are a few cases of shame (*nācike*). They are of different types of effects. One of these cases helps to know the connotation of the term *nāstikavāḍu*. The suitable example of shame among them that serves the purpose is second one. The devotee, like the musician 'a', feels ashamed when he realises his ignorance pointed out by the more learned man. There is a learned devotee who points out the ignorance of the injunctions laid down in the religious manuals to the devotee who is quite ignorant as stated by Basavaṇṇa, in the fourth line of the vacana. *nāstikavāḍu*, therefore, means pointing out the ignorance in the devotee which is of the injunctions depicted in religious texts regarding the practice of devotion.

If it is meant talking of atheism by the term *nāstikavāḍu* and the devotee is put to shame, then the line of argument goes wrong. For according to the tradition of Śivaśaraṇas if one hears insulting *guru*, *liṅga* and *Jaṅgama* the one either should defeat him by argument, or by physical force or should



quit the place silently. Such an event occurs in the life of Basavaṇṇa when he showed milk flowing from the toe of śivanāgamayya instead of blood. So if some one talks of atheism the devotee need not feel shame but, on the other hand, has to react differently. So the term *nāstikavāḍu* does not mean talking of atheism. It is pointing out the ignorance one has about the religious texts. It is this that causes shame in the devotee.

The terms *ārādaḍāgali* and *śaraṇu* help in the effort of understanding the meaning of the term *nāstikavāḍu*. *ārādaḍāgali* means anybody. This is to be understood in accordance with the context. Anybody does not mean either a person that does not know any thing about the religious practices of this devotee to whom he talks or a person that does not belong to this tradition but talks of the religious injunctions. But here it means either the devotee who is referred to in the vacana or the person who gives torture and talks of ignorance of the injunctions laid down in the texts regarding the practice of devotion or both.

If by anybody we mean atheist, who talks of atheism in this vacana as is the word *nāstikavāḍu* is interpreted by some scholars, then there is no necessity of using the word *ārādaḍāgali*. For the persons referred to in the vacana are not atheists and theists but the theists only who do not belong to different theistic religious sects. If it is meant that the persons referred are theists but belong to different theistic religious sects, then the person, who does not belong to the Vīraśaiva religious cult, need not say Mahādēva is refuge which goes against his faith to which he belongs. For Mahādēva is not his God. When viewed, thus, from different angles, the persons are theists and belong to the same theistic cult, namely, Vīraśaiva cult. We find, even then, some qualitative difference in them. The difference we find



in them is regarding the knowledge of the religious texts. The one that talks of *nāstikya* is well-versed in the religious texts. The other who is put to criticism is ignorant of the texts. It is this short coming which is pointed out by the learned devotee to the simplton. The word *ārādoḍāgali* means either of them and pre-supposes the sequence in the vacana. In the ultimate analysis both of them should say 'Mahādēva is refuge' where all the differences vanish. It is, for, the kingdom of religious or spiritual democracy.

Basavaṇṇa knowing this fully well advises the ignorant (*ēnū ariyada*) devotee not to keep silence (*summaniru*) thinking that he is ignorant of religious injunctions, which is pointed out to him by saying *nāstika*, but do practice devotion as he likes. Devotion knows no such barriers. Basavaṇṇa by giving sanction to practice devotion as one likes smashed the artificial wall of ignorance of the texts created by religious pandit.

This vacana throws light on the characteristic practice that was in vogue. It records such an example and also the war waged against that ill-practice and also the success in the war. It shows that it is, in other words, a religio-social reform done by Basavaṇṇa who worried much for the lot of a common man. The worry is about the mental states which tie him down or make him slave by clouding his vision. The central figure is the *nāstika* (i. e. ignorant of texts) bhakta whom the learned (i. e. *āstika*) devotee (bhakta) attacks. The central idea of the vacana is to show easy path to practice devotion without caring for the authority (i. e. testimony).

From the survey of the exposition and analysis of the above it is clear that the vacana informs us something about the *āstikabhakta* (i. e. one well-versed in religious texts) and *nāstikabhakta* (i. e. one ignorant of what the religious texts



state about the practice of devotion). The easy path of devotion of ignorant devotee, which is his own discovery, is upheld by Basavaṇṇa. Both the enlightened (*āstika*) and unenlightened (*nāstika*) bhaktas have to accept God as refuge which abolishes all the mental, social and economic differences and brings God to the door of devotee. The word *nāstika* is put to new use as a result it acquires a new shade of meaning. This is a new contribution to the Indian philosophical terminology. This is to be taken note by the students of Indian philosophy.



## Yoga in Kathopaniṣad

---

### Pre-Upanisadic Yoga :

The study of Kathopaniṣad from the point of view of yoga science throws light on this very ancient Indian spiritual science – a peculiarly Indian phenomenon, as Dr. Frauller states.<sup>1</sup> The antiquity of yoga goes to the days of Ṛgveda as the Ṛgvedic mantra (i. e. X. 136) is shown to be the yoga text by scholars like Dr. R. D. Ranade, Switzer, and Dr. S. Radhakrishnan. This could be supported by showing that there are mantras<sup>2</sup> in the Ṛgveda on the basis of which the scholars<sup>3</sup> conclude that the yoga science was known to the people at the time of Ṛgveda.

Ṛgveda mantra X. 136 is important from another point of view. The description of Rudra and his followers given

1 Frauller, History of Indian Philosophy Vol. I.

2 (a) Yoge yogetavastavam vāje vājēhavāmahe /  
sakhāya indra mūtaye // Ṛgv. VI. 30.8

(b) yasmadṛtenasiddhyati yajnohapascitascana /  
sa dhīnāmyōgaminvati // Ṛgv. V. 19.8.

3 Dr. S. Shrikantha Shastri, Bharatiya Samskṛti, p. 126-27, Mysore University, Mysore (1975).



therein shows that they were absorbed in supernatural pleasures. Marudgaṇa and Rudra possessed supernatural powers also as depicted in Rgveda and Atharvaṇaveda. So the yoga practice led them to acquire siddhis as termed in later yoga manuals or texts. Same is the view about Rudra and Rudras held by Basavaṇṇa – leader of the mystic movement in Karnatak during the twelfth century – when he states that the innumerable crores of Rudras, who were husbands of Ganga and Gauri, were attracted by the aṇimādi siddhis and fourfold fruit. They missed the Real as they failed to know the relation of self (prāṇa) and parabrahma (Liṅga).<sup>4</sup> So the characteristic or dominant feature of the Yoga practised by Rudra and his followers then was siddhi-oriented.

### Kathopaniṣadic Yoga :

The study of Kathopaniṣad reveals new features and new aims of yoga practice which are important facts in the history of yoga science. The practicant of yoga science acquires supernatural or heavenly pleasures at one stage as a sign of progress in the path which is supposed to be the lower aim here. So one may say that this is the earliest characteristic of yoga. We learn that the aspirant in the Kathopaniṣad is not satisfied with this progress as there is a higher aim which could be achieved by the yoga. This is nobler one as it is a realization of self in all beings. There is a still higher stage than this for which finally Naciketa strives and achieves. Thus there are three aims and three techniques corresponding to the three aims of yoga as depicted in the Upaniṣad.

Kathopaniṣad describes the lower aim and the yoga technique used therein :<sup>5</sup>

<sup>4</sup> Dr. P. G. Halakatti, *Śūnyasampādane*, ch. VIII, v. 84. Bijapur (1930).

<sup>5</sup> Kathopaniṣad I 2, 10, Shri Aurobindo Ashrama, 1965 (Reprint). This is used in this article.



- (a) jñāmyaham sevadhirityanityam  
       na hyadhruvaiḥ prāpyatē hi dhruvam tat /  
       tatō mayā nācikētaścito' gni-  
       ranityairdravyaiḥ prāptavānasmi nityam /

"I know that what is called a treasure is transient, for that eternal is not obtained by things which are not eternal. Hence the Nāciketa-fire (yogāgni\*) has been lit by me (first), then by means of transient things, I have obtained what is not transient (i. e. heavenly pleasures\*)." The means used here justifies the end and vice versa. In this mantra the means is transient and the end also is transient. The means and the end achieved will be discussed later in the paper. The technique with which the transient object is obtained is comparatively lower technique. Both the points are in this mantra and they need exposition and discussion.

There is another mantra in the Upaniṣad which is selected to show that the technique and the object achieved are still higher and they are new developments, so to say, in the history of the yoga science. The Upaniṣad states :<sup>6</sup>

yastu vijñānavān bhavati samanaskaḥ sadā śuciḥ /  
 sa tu tatpadamāpnōti yasmādbhūyō na jāyatē //

He, who always possesses knowledge and has control over and purity of mind, reaches indeed that place from whence he is not born again in this world. In other words, the practitioner of yoga achieves immortality. He has been transported to the other world. The word 'samanaska', i. e., "collected minded" clearly implies yoga - one that is defined in the Upaniṣad :<sup>7</sup> tam yogamiti manyantē sthiramindriyadhāraṇam / "This, the firm holding back of the senses, is what is called

\* The words in parentheses have been added to make the meaning clear.  
 6. Kathopaniṣad, I.3.8.  
 7. Ibid., I 6.11.



yoga.' The non-deathness or immortality (amṛtattva) obtained by yoga as stated above is mentioned to characterise further the higher form of yoga in another mantra of the text under study :<sup>8</sup>

ēṣa sarvēṣu bhūtēṣu gūdhō tmā na prakāśatē /  
 dr̥śyate tvagryayā buddhyā sūkṣmayāsūksmadarsibhiḥ //

'The self hidden in all beings does not shine forth, but is seen by the subtle seer through their one-pointed or controlled and subtle mind. This is strengthened by a categorical statement that this is to be attained by mind alone.' The yoga practised by using mind as a means leads to the realization that God is there and the practitioner too. This is a clear and distinct fact. This is a yoga which is higher than the previous one. There is still a higher or the highest yoga wherein the use of the mind is completely given up. Yama reveals these forms of yoga and the realization corresponding to the forms. Max Muller recognises two types of realization, i. e., lower and higher realization, when he comments: "Yama seems here to propound the lower Brahman only, not yet the highest. Deva, God, can only be that as what the Old, i. e. the self in the heart, is to be recognised..."<sup>10</sup> Allamaprabhu also holds the same thing when he states to Siddharama that God is within these six centres only as well as He is above these six centres. In other words, God is both immanent and transcendent. Man, who practises yoga, realises these two forms of God at different stages of yoga, as stated in manuals of later days, whereas in this Upaniṣad these two forms are realised by using two types of techniques which needs exposition and analysis of the text.

8. Ibid., I.3.12.

9. Manasaivōdamāptavyam... / Kathōpaniṣad, II 4, 11

10. Max Muller, The Upaniṣads, pt. II, p. 10 fn. 2, Dover Publication Inc. New York, 1962.



### C. Characteristics of Aspirant Desirous of Higher Yoga :

Naciketa exhibits those characteristics of mind which force Yama to accept him as a fit aspirant whose studentship enhances not only the position of tutorship but also that of lore. Yama in appreciation states :<sup>11</sup>

...vidyābhīṣinam nacikētasam manyē  
na tvā kāmā bāhavō' lōlupanta //

"...I believe Naciketa to be one who desires knowledge, for even many pleasures did not tear thee away." This statement of Yama reveals that Naciketa met with heavenly pleasures as an achievement in the practice of yoga science by which most of the aspirants are attracted. There are people, as Basavanna speaks, who are absorbed in such items of attraction. These heavenly pleasures are achievements for those who remain satisfied with them; and for those who toil for a still higher goal, they are obstacles. In the case of the Buddha these heavenly pleasures played the role of a hindrance. The aspirants sacrifice these heavenly pleasures for the sake of a higher goal. The later yoga texts also warn that the aṇimādi siddhis, which result as a practice of yoga, should not be thought of as the aim of yoga-practice and one should not stop satisfied with them. They are to be taken as an obstacle as they make the aspirant remain here in this stage of pleasure. Naciketa proved himself a great warrior as he won over the difficulty so created by the manifestation of the pleasures in his way and forced Yama not only to appreciate his view but also to accept him as a fit person to impart the secret and higher lore to him.

Naciketa sacrificed the higher achievements to reach a still higher goal and thus made himself fit for the secret lore as Yama states :<sup>12</sup>

<sup>11</sup> Kathopaniṣad, I, 2, 4

<sup>12</sup> Kathopaniṣad, I, 2, 11



Kāmasyāptim jagataḥ pratiṣṭhām kṛtōrānantya-  
 mabhayasyapāram /  
 stōmam mahadurugāyam pratiṣṭhām dṛṣṭvā dhṛtyā  
 dhirō naciketō'tyasrākṣiḥ //

“Though thou hadst seen the fulfilment of all desires, the foundation of the world, the eternal object of worship, the shore where there is no fear, that which is the object of praise, the wide abode, the rest, yet being wise thou hast dismissed it all with courage.” This is how Naciketa has been appreciated by his teacher-Yama. His fitness as a good student caused the grace of God to pour like a gentle rain from heaven. We find place for God's grace in the yoga science. This is inevitable when the yoga is combined with theism. Yama states that the highest goal is attainable only when there is God's grace :<sup>13</sup>

nāyamātmā pravacanēna labhyō  
 na mēdhayā nabahunā śṛtēna /  
 yamēvaiṣa vṛṇutē tēna labhya  
 stasyaiṣa ātmā vivṛṇutē tanum svām //

“The self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses him (his body) as his own.” The doctrine of grace is a dominant note of yoga in its higher form. God takes care of the practitioner which is picturesquely depicted in the theory of mother-cat and kitten (Kīśora mārjālanīyāya). According to this theory the mother-cat (i. e. God) is responsible for the safety and furtherance of progress in the path. God works for the practitioner for whom he has great love. There is neither choice nor sacrifice on the part of the yogi as in earlier phases of yoga. This is the final character of the aspirant according to Kathopaniṣad.

13. Kathopaniṣad, I, 2, 23



### D. Techniques as Depicted in the Upaniṣad :

Yoga as a spiritual science has its own theory of anatomy. The anatomy of yoga is both scientific and artistic. The science speaks of centres, nerves, light and wind within the body. Each centre has flowers, petals, fragrance, flavours, sounds, colours and presiding deity. It speaks of heart as lower, middle and higher. There are realizations belonging to these heart regions. This is very interesting, a description of which can be found depicted in the yoga-works of a later age. There is working of 'prāṇa' and 'prāṇava' in unison which makes manifest the above stated subject matter to the practitioner. When the working of 'prāṇa' and 'prāṇava' begins to work within there will be change in person and the socio-material environment.

The Upaniṣad speaks of prāṇa<sup>14</sup> in its twofold main functions, of city (dēha) with its eleven gates<sup>15</sup> (dvāra). These terms, from the point of view of yoga science, are very important. The relation between prāṇa, apāna and the eleven gates on the one hand, and that between the self and them (i. e. prāṇāpāna, eleven gates) on the other are known to the Upaniṣadic yogis. They know the important role of them in knowing 'dēvi'. The Upaniṣad states :<sup>16</sup>

yā prāṇēna sambhavatyaditirdēvatāmaya /  
guhām praviśya tiṣṭhantim yā bhūtēbhirvyajāyata //  
ētadvaitat //

“(He who knows) Aditi also, who is one with all deities, who arises with *Prāṇa* (breath), who entering into the heart, abides therein, and was born from the elements. This is that.” The Upaniṣad hints at the prāṇa and the Dēvi who

14 Kathopaniṣad, II, 5, 3

15 Ibid, II, 5, 1

16 Ibid, II, 4, 7



arises with prāṇa and enters the heart. It is further hinted that she and the elements are not different as she is there in each element (bhūta). She is in earth element which is a supporting element in which the first cakra (i. e. ādhārācakra) is as an abode of śakti (dēvi). It is the first cakra in the yogic lower heart. She is one with the deities as stated in the mantra. In other words, she is a unifying force. Devi unites with each presiding deity of each element and forms a thread of unity by entering the cave of the heart. This reminds me of the definition of yoga given by Siddharāma. He is one of the famous mystics who rallied round Mahātmā Basavanna. Siddharāma states that the yoga is that in which Śiva and Śakti unite.<sup>17</sup> It is further stated in the Upaniṣad that there are a hundred and one nerves (nāḍis) in the heart.<sup>18</sup> One beyond hundred leads to the union with Parabrahma and the rest lead to involvement in the cycle of birth and death. This one nāḍi is suṣumnā i. e. Dēvi. This is the yoga-nervous system (nāḍi vicāra) the detailed plan of working of which is not given but suggested. For without the detailed knowledge these words cannot be understood or cannot be spoken. We find detailed exposition of prāṇa and the one nerve (nāḍi) beyond hundred in later works on yoga. Kathopaniṣad states :

Śatam caikā ca hṛdayasya nāḍya-  
 stāsām mūrdhānamabhīnih sṛtaikā /  
 tayordhvamāyannamṛtattvamēti  
 viśvanngnyā utkramaṇē bhavanti //

“There are a hundred and one arteries of the heart, one of them penetrates the crown of the head. Moving upward by it, a man reaches the Immortal; the other arteries serve for departing in different directions.” Going above head in this context is to going to Him, who according to Ṛgvedic

17 P. G. Halakatti, Sūnyasampādane, Ch. III, v. 65, Bijapur (1930)

18 Kathopaniṣad, II, 6, 16



mantra, is Parabrahma. That is transcendent God. He is 'atyaṭiṣṭa ddaśāṅgulaṃ."

Kathopaniṣad deals with the notion that was existing then; according to which living, in other words, is living eternally that could be achieved by 'prāṇāpāna'. It first proposes this notion and refutes in the same statement by giving solution which is a correct idea and is to be grasped by the practican thus :<sup>19</sup>

na prāṇēna nāpānēna martyō jīvati kascana /  
itarēṇa tu jīvanti yasminnētāvupāsṛtau //

"No mortal lives by the breath that goes up and by the breath that goes down. We live by another, in whom these two repose." Not only we live eternally by that but also it is that principle which causes 'prāṇāpāna' says the Upaniṣad. This is the deepest meaning of the activities which make us believe that eternal life is in 'prāṇāpāna'. But that is superficial as shown by the Upaniṣad. The Upaniṣad in this mantra points to the meaning of Nāsadiyasūkta of Ṛgveda. The mantra of such a deep meaning in the Upaniṣad runs :<sup>20</sup>

ūrdhvam prāṇamunnayatyapānam pratyagasyati /  
madhyē vāmanamāsinam viśvē dēvā upāsate //

"He (Brahma) it is who sends up the breath (prāṇa), and who throws back the breath (apāna). All Devas (senses) worship him, the adorable (or the dwarf), who sits in the centre" The Brahma is in this city of eleven gates. This embodied Brahman<sup>21</sup> is to be freed only with the help of the activity of prāṇa upon whom these Devas' activities depend. Upaniṣad now reaches a very crucial point at this stage as it

19 Kathopaniṣad, II, 5, 5

20 Kathopaniṣad, II, 5, 3

21 Ibid, II, 5, 4



shows that the activities of Devas (senses) are possible only because of prāṇa-principle. This gives clue in making use of the sense in the service of a still higher principle on which the activities of prāṇa depend who is called dwarf (or aṅguṣṭhamātrapuruṣa) and dwells in the centre of the temple (i. e. body). This dependent origination of activity presupposes that the control of prāṇa is the control of indriya. The control of activity here means turning the senses inward. This is the way to tear away and to free Brahman from the body. This is the liberation (mukti) of the embodied self.

The senses are transient. These are used as a means to achieve the liberation of the self, says Upaniṣad.<sup>22</sup>

anityairdravyaiḥ prāptavānasmi nityam /

By means of transient things, I have obtained what is not transient. The seeming eternal is not the eternal self but the heavenly wealth or pleasure. Heavenly pleasures (svargiya sukhagalu) are definitely more durable than the worldly pleasures or objects.<sup>23</sup> The activities of indriyas (senses) are the activities of prāṇa here. Prāṇa is in action through senses.<sup>24</sup>

We further note in careful study of the text that mind and senses (sense-organs) are quite different when Kathopaniṣad states that mind is the reigns<sup>25</sup> and indriyas (senses) are horses. The indriyas, again, are told to be Devas. The

<sup>22</sup> Kathopaniṣad, I, 2, 10

<sup>23</sup> See note No 4, by Adidevananda to the term nitya in Kathopaniṣad edited by him and commented upon by him, Ramakrishnashram, Mysore (1966), p. 28

<sup>24</sup> Ibid, fn. 5 to the mantra II, 5, 3. This view is accepted by Nyaya-Vaishika school, by Channabasavanna of Sotsthals or Virasaiva school of thought and others.

<sup>25</sup> Kathopaniṣad, I, 3, 3



Upaniṣad, elsewhere, states further that the indriyas arise from the elements.<sup>26</sup> This view of indriyas is accepted by some of the schools belonging to Śaṅkarāśānas and Viśiṣṭaivism. From this survey it is clear that the indriyas arise from elements. The activities of indriyas are the activities of prāṇa. The wise person who is interested in seeing the person within turns back the indriyas towards the person in the cave of heart who sets the prāṇa in upward and downward movements. The encased self is freed from the bondage. The means to get the heavenly items of pleasure are transient. The person, who is really interested in the self-realization, ruthlessly rejects these objects of heavenly pleasure. The indriyas and the activity of indriyas are used here as a means to form the technique of yoga. This is a prāṇa technique in other words. This is also called '*pavanabheda*' by Mahātmā Basavanna.<sup>27</sup> He criticises those who adhere to this pavanabheda technique and suggests another technique— a technique of mind. Pavanabheda— a technique used by the Upaniṣad is the lowest form. This is the first form of yoga in other words.

There is another technique as stated above which is superior. This is desired by Naciketa. He rejected the fruits of the practice of first form of yoga i. e. pavanabheda. The Upaniṣad states :<sup>28</sup>

manasaivēdamāptavyam /

'This is to be obtained by the mind.' Upaniṣad elsewhere states that one could realise the self not by indriyas but by the mind which supports the superiority of mind technique. This is a yoga technique. Basavanna suggests this as the yoga technique when he states that God curses those who think

26 Ibid, II, 6, 6

27 S. S. Basavanal, Basavannanavara vacanagalu, p. 214, v. 799, L. E. Association, Dharwad, (1960)

28 Kathopaniṣad, II, 4, 11



that pavanabheda is a yoga technique instead of the one i. e. mind and God relation science—taught by Guru. The Upaniṣad states :<sup>29</sup>

manasā'bhikṛptō ya ētadviduramṛtāstē bhavanti /

He is to be known only when the mind makes Him known. Those who know this become immortal. The Upaniṣad further gives deeper way of realization. This is the highest kind of technique reached for all times. This is the final type of yoga technique in the line of Upaniṣadic teaching. The Upaniṣad not only gives this, but also makes synthesis of all these techniques, that crown the idea of yoga. The Upaniṣad states :<sup>30</sup>

yadā pancāvatiṣṭhantē jñānāni manasā saha /  
buddhiśca na vicēṣṭatē tāmāhuḥ paramām gatim /

“When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is called the highest state.” The Upaniṣadic seer synthesises the first technique of prāṇa (i. e. indriyas) with the technique of mana (mind) to have deeper insight into Reality. By doing this the seer shapes a technique for still higher achievement and thus completes synthesis of the yoga technique. Yoga in this sense is a science of integration of personality of man as a vital and psychic being. The seer gives wider meaning to the term ‘indriya’ at this stage as he includes organs of sense (i. e. indriya) and mind (mana) with its allied faculties such as intellect and heart (i. e. buddhi and hrdaya). The definition of the term yoga given by the Upaniṣadic seer covers all these in the connotation of the term indriya which is a very important development to be noted. The Upaniṣad defines :<sup>31</sup>

<sup>29</sup> Ibid, II, 6, 9

<sup>30</sup> Kathopaniṣad, II, 6, 10

<sup>31</sup> Ibid, II, 6, 11



tām yōgamiti manyantē sthirāmindriyadhāraṇām /  
 apramattastadā bhavati yōgō hi prabhavāpyayau //

“This, the firm holding back of the senses, is what is called yoga. He must be free from thoughtlessness, for, yōga comes and goes.” The survey of previous mantras, as already noted, brought to light that the term indriya means organs of sense (pancajnānēndriya), mind, heart and intellect (i. e. mana. hṛdaya and buddhi). The connotation of the term ‘indriyadhāraṇa’ is holding back the senses. Holding back the senses in this mantra (i. e. indriyadhāraṇa) and the meaning of the term ‘cittavṛtti nirōdha’ (stopping of modification of mind), which occurs in the definition of Patanjali, are not the same. The other term “free from thoughtlessness” (i. e. apramattaḥ bhavati) clarifies what I have said in comparison of both the definitions of the term ‘yoga’. According to the Upaniṣad, holding back of the senses means diverting the activities of the indriya (i. e. five organs of sense, mind, heart and intellect) from the outside world to the inner Reality i. e. Purusa within, whereas in Patanjali ‘nirodha’ means stopping the mental modifications completely. There is neither looking backward nor is there any form of change in the consciousness. This is, therefore, being thoughtless. Being free from thoughtlessness and being thoughtless do not belong to the same category of mental activity. The former marks quite a new process in the mental activity. The process of being free from thoughtlessness as stated in the Upaniṣads is quite a different line of process from that in the Patanjala yoga. Being absorbed in the thought of Self is a must for the yogasādhaka. So this is quite a different kind of technique from the one developed and defined by Patanjali. Being absorbed in self is the search of self and that is being in the activity of thought. The seer strengthens the line of interpretation when he states:<sup>32</sup>

naiva vācā na manasā prāptum śakyo na cakṣuṣā /  
 satīti bruvatō’nyatra katham tadupalabhyatē //

32 Ibid, II, 6, 12



“He (the self) cannot be reached by speech, by mind, or by the eye. How can it be apprehended except by him who says: “He is”?” See how the seer reaches, the deep thought of which the most modern thinkers are in search, the self that cannot be found elsewhere outside oneself who is conducting the search. He himself is the object of search. This is knowing the self by the self casting off mind.

Thus we have three types of technique in the Kathopaniṣad which are serially accepted and put to use by systematic synthesis and analysis making the science perfect and most useful for the purpose. This is the yoga science as depicted in the Kathopaniṣad.



## Mahatma Basavanna and His Doctrine of Devotion

---

### A Man of a Religion of Compassion :

Basavaṇṇa is called great-Ātma (Mahatma)— a great Indian mystic thinker of 12th century and primeminister of Kalyāṇa-Kalachuri empire— as he embraced the peoples of all castes and creeds with equal love and respect and gave them equal religio-social status. He loved no less the other living beings. His religion is marked with great compassion as he defines religion :<sup>1</sup> “Is there a religion without compassion? Compassion is the root of religion. The God (i. e. Kūḍala-sanga) does not want that which is not like this.” He is the first orthodox mystic-administrator and chief of army staff (deṇṇāyaka) to denounce the animal sacrifice. He raised his voice against the authority of that part of the veda which

<sup>1</sup> Dayavillada dharmavu āvudayyā? dayavē bēku sakala prāṇigalellaralliyyū. dayavē dharmada mūlavayyā. Kūḍalasaṅgayyanantalladollanayyā. Basavanala S. S. (Ed.) Basavaṇṇanavara vacanagalu, v. 247, L. E. Association, Dharwad, (1962)



teaches animal sacrifice. He was a born revolutionary who expressed it through being silent and keeping the eyes closed as soon as he was born till he was invested with Iṣṭaliṅga by Jātavēdamuni.<sup>2</sup> He expressed it again, as he did not like to have both Iṣṭaliṅga and janivāra, when he cut off janivāra (sacred thread) at the age of eight as the poet Harihara states; and went to have education by sitting at the holy feet of prācārya, namely, Īśānyamuni.<sup>3</sup> He feels proud when he states that he did not have education in the Virāṣaiva well-known educational centres such as Kedāra, Vāraṇāsi, Virūpākṣa, and Parvata.<sup>4</sup> He had the kind of education of his times. He inherited the qualities of an administrator from his father Mādarasa who was head (i. e. administrator) of the village—Basavanabāgewāḍi whose wife Mādālāmbike was a great devotional lady from whom Basavaṇṇa inherited that religious instinct called devotion, which are the two great traits of Basavaṇṇa's character. Basavaṇṇa was a niece to Baladeva who was a chief of army staff to the Kalyāṇa-Kalchuri emperor Bijjala. Basavaṇṇa was born in 1106 A. D.

India, then, enjoyed an unequal intellectual freedom and reached a very high moral and intellectual height. Most of the socio-religious concepts, economic concepts, concepts such as yoga karma, values of life, metaphysical categories and many more were examined by thinkers during tenth, eleventh and twelfth centuries. Kalyāṇa, the capital of Kalyāṇa-chālukyas and Kalyāṇa-Kalachuri emperors who

2 Virāṣaiva teachers' proper nouns are suffixed with muni sometimes c. g. Muppinamuni is a name of one of the heads of Kāḍasiddha peetha. Dr. R. D. Ranade belongs to the Virasaiva peetha as a great devotee. of Pathway to God in Kannada Literature, Bhavans University of Books, Bombay (1960)

3 a) Hiremath R. C. (Ed.), Basavapurāṇa, p. 117 Murughamath Dharwad (1971)

b) "Shri Basavesvara", p. 64, Mysore Government, Bangalore (1967)

4 Basavanala S. S. (Ed.), Ibid, Vac. 394



encouraged Śaivism,<sup>5</sup> was the great centre of cultural activities attracted intellectual giants and great mystics from all over India. These Kannaḍa emperors ruled almost all the parts of north India bringing different parts under one rule and enhanced the prestige of Śaiva religion which spread from Kāśhmīr to Kanyākumārī and Gujarāth to Bangāla.<sup>6</sup> It was the reign of Kalyāṇa-Chālukya emperors— a fertile and ready soil in which the seeds of cultural revolution were sown and which took place during the reign of Kalyāṇa-Kalachuri emperor Bijjaḷa under the leadership of Basavaṇṇa who was called bhaktibhaṇḍāri (treasurer of the treasury of devotion), and who reinterpreted many of the concepts of religion, metaphysics, ethics, and reaffirmed as well as coined a few more. He synthesised and systematised the ideas those scattered arround in his times. Devotion is one of the concepts of personal and socio-religious principle which ruled and could rule the mind and heart of millions and millions of Indians throughout ages and is a great spiritual force that moulds the Indian life and outlook; which attracted Basavaṇṇa more than anything else. He used devotion as a magic wand to give a new turn to Indian life and thinking. This demands of a philosophical inquiry.

### Mystic metaphysicians and the doctrine of devotion :

The great thinkers like Śankara, Udyotakara, Trilocanācārya, Vācaspatimiśra, Jayanta, Shriharṣa, Udayanācārya, Shripatipaṇḍita— a contemporary of Rāmānuja, Rāmānuja and Basavaṇṇa<sup>7</sup> fought in the battle of arguments to prove the

5 South Indian History.

6 Kapatral Krishnarao, Karnataka Lākulaśaivara Ithihasa, pp. 32-33. Kannada Research Institute, Dharwad, 1955

7 i) "Isvara sadbhāve, kim 'pramāṇam'" 'emba mīmamsakana mūgina koneyanu "visvatascakṣuruta visvato mukha viśvatōbāhuruta viśvataśpāt śa bāhubhyam dhamati sampatatir dyāvābhūmī janayan dēva ēkah" emba suragiyaliridu, vaiśēṣika emba itṭigeyaloraṣi, Kuḍala-sangayyanemba kannaḍiya tōṟuvēnu!" —Basavanala S. S. (Ed) Ibid. Vac. 747

ii) Pāvate I. S. (Ed.) Basavapurāṇa, Ch. L. E. Association, Dharwad



existence of God. They practised devotion either as Advaita vedantin or as a Nyaya-Vaiśeṣika thinker or as a Śaktiviśiṣṭhādvaitin or as Viśiṣṭhādvaitin. Basavaṇṇa was supposed to be the avatāra of anādiviṣṭabha i.e. religious-force. Allamaṇḍaprabhu said that Basavaṇṇa is ghanacaitanya<sup>8</sup> i.e.(conscious force of Absolute). The notion is that the Absolute is endowed with force (Śakti). This is the metaphysical stand accepted by the Vacanakāras which is manifested clearly in the vacana. Basavaṇṇa gives expression to all the possible shades of meaning of the term devotion which could be apprehended from this metaphysical stand. This briefest survey of metaphysical stands of the thinkers gives almost all the essential metaphysical basis of devotion of Indian schools.

#### Devotion as ontological and psychological categories :

Without referring either to the Nāradya bhaktisūtra or to the Śaṇḍilya bhaktisūtra or to the ninefold doctrine of devotion as depicted in Śivapurāṇa one may make a short study of the doctrine of devotion depicted in the Vacanas of Basavaṇṇa. This is what I do in this paper. For the detailed study one may read Bhaktiyoga – a booklet by the present writer. Basavaṇṇa states :<sup>9</sup>

“bhaktiyemba nidhānava sādhisuvare,  
 Śivaprēmavemba anjanava naccikombudu  
 bhaktanādavage idē pathavāgirabēku  
 nimma Kūḍalasaṅgana Śaraṇaranubhāva  
 jagavaidyavayyā.”

We find in this vacana three great terms of philosophy of devotion. They are “bhaktiyemba nidhāna” (i. e. devotion called hoard), “Śivaprēmavemba aṅjana” (i. e. love for Siva

8. Halakatti P. G. (Ed), *Sūnyasaṃpādana*, Ch. VII, vac. 28, Bijapur (1930).

9. Basavanāla S. S. (Ed.), *Ibid*, vac. 243.



called divining power) and "anubhāva" (an inquiry). The last term is that from which follow the rest. The last term is 'anubhāva' which means apprehension and inquiry or discussion. The discussion held by Śivaśaraṇas clarifies the problem of existence i. e. jaga. It is ignorance. The dawn of knowledge takes place only when there is an opportunity to attend to the discussion held by Śivaśaraṇas. The first requisite is the spirit of inquiry and deep inquiry about the nature and function of the jaga (i. e. glittering world) that blinds the vision of man by its glamour. One cannot be knowing the art of devotion for God unless this primary condition is fulfilled. Fully equipped with this one may embark on the expedition of the hoard i. e. Bhakti with the help of the divining power called 'Śivaprēma' (i. e. devotion for Śiva). The word prēma-love and bhakti-devotion - are used by Basavaṇṇa synonymously. The precondition put in this vacana implies that knowledge is prior to devotion. Knowledge of what again is another question to be met with in this context which necessitates the reply which is fairly and squarely replied by Basavaṇṇa. That explanation comes up at the proper place in the paper. Knowledge dawns first and the practice of devotion follows then says a vacanakāra.<sup>10</sup> Practice of brahma is said to be brahmācāra (i. e. brahma-practice) in which brahma is substance. He that practices brahma is brahmacāri - a word coined by vacanakāra. Similarly when we combine two words bhakti and ācāra, forms a compound word bhaktyācāra, means that it is a practice of bhakti. So also bhakti and ācāri form the compound bhaktyācāri meaning thereby he that practices bhakti. He that has brahma or bhakti alone can express it through ones own activity. Bhakti like all other things is a wealth i.e. spiritual wealth that can be possessed. So this is like brahma

10. Halakatti P. G. (Ed.), *Śūnyasaṃpādana*, Ch. VII, vac. 25 Bijapur (1930).



an ontological category. Bhakti, for Basavaṇṇa, is nothing but Śiva. It is used in the sense of ontological category by him. This is very difficult for us to grasp as we are very well acquainted with the word bhakti used in the ordinary parlance.

The word Bhakti can be shown to be the object of devotion differently. Śivaprēma i. e. love for Śiva is inspired by the object of love i. e. religious supreme category. In this vacana the means to obtain the hoard i. e. bhakti is Śivaprēma i. e. love or devotion for Śiva. Basavaṇṇa states that the devotee should dig out the wealth i. e. Bhakti which is the supreme object or highest category. To avoid the confusion arising out of the use of the word bhakti for both divining power and the object to be divined (i. e. hoard called Bhakti). Basavaṇṇa used in one place Śivaprēma instead of Śivabhakti – a means and in another place Bhakti instead of Śiva (an object). By the skillful use he gave a new meaning to the word Bhakti. This is how Basavaṇṇa raised the word bhakti to the metaphysical status.

The term bhakti as a religio-psychological category is used and understood even by an unschooled person. Bhakti is a religious sentiment. It is a master sentiment that gives shape to the personality of religious man. Bhakti, as a means for the realization of God, is the most readily available means for both literate and illeterate.<sup>11</sup> A member of any caste is qualified to use this means. The word Śivaprema is used here in this sense by Basavaṇṇa.

These are the two meanings of the term bhakti, namely, (i) an ontological category, (ii) a psychological category, and (iii) a means for the companionship of God. Śivaprēma i. e.

11 Basavanala S. S. (Ed.) Ibid. (i) vac. 176: āligoṇḍaharendu anjaladeke?... ēnū ariyenendu mounagoṇḍirabēda: Kūḍalasaṅgamadevara mundēd-  
andaṇa dattanā enni. (ii) vac. 493. tāla mānasaṣisavanāṇṇe, ōje  
bajavaṇṇiya lekkavanāṇṇiye... anolidante haduve.



Śivabhakti as a psychological category could be expressed in story telling, singing of praise, art, architecture, poetry, dance, social service or meditation on God or ātmarati (i. e. self-love). In this way it gives rise for cultural development also.

### Doctrine of Devotion And Its Development :

#### (1) Problem discussed :

Basavaṇṇa as a practical religious man comes across some metaphysical and psychological problems while practising bhakti. This is not a difficulty of theoretical type. This gives rise to the philosophical and psychological development of the doctrine of devotion which makes the doctrine a practicable and organic one. This, in other words, is nothing but the development of the personality of Basavaṇṇa. He states : <sup>12</sup>

ōti bēlivaridante enna manavayya,  
hottigondū pariappa gōsumbeyantenna manavu,  
naḍuviruḷeḍḍa kuruḍaṅge agaseyalli  
beḷagāḍante,  
nānillada bhaktiya bayasidarunte  
Kuḍalasaṅgamadeva ?

There are a number of images used in this vacana. Each image gives a peculiar idea to it which Basavaṇṇa wants to make very clear either to the reader or to the listener which is necessarily to be taken note of as it is an essential category to be understood without which the devotion or Śivaprēma becomes blind one. First sentence consists of an image of a lizard. This appears and disappears on a hedge. It is moving like a proud despot when there is none to chide it though the people are there. This is one quality of the mind represented

<sup>12</sup> Basavanala S. S. (Ed.) Ibid., vac. 287



by the lizard. The second line consists of an image of gosumbe i. e. chameleon which changes its colour at every moment. In this he represents that fleeting flux is a character of the mind. In the third sentence there is an image of a bat. The bat always hangs upside down to a branch of a very tall tree. It does not fly in day time but at night time only. It is a lover of darkness. It is also known for its insanity. It belongs neither to the world of birds nor to that of animals physiologically. This is also a character of mind-owned animal called man. This topsy turvy symbol is not similar to the one that of a topsy turvy tree symbol – a famous symbol depicted in the vedic literature – as the symbol of bat differs in its characters which are not found in tree symbol. Bat – image depicts more picturesquely some of the instinctive and unnatural behaviour of man. The fourth and the last image in the series crowns them all as it is a human-image which is an animal, but superior animal to any other in the kingdom of living world. Human-image is that of a blind man who wants to go out of town at midnight when there is none to help him to find out the way. The man is blind. So this is one kind of difficulty. There is none to guide him out of sympathy as every one at midnight is in deep sleep. The series of symbols form two types of picture. One is the type in which there is a predominance of instincts in life. The other is the type in which the man is in need of help in such a situation. To overcome the first difficulty one has to train these wild horse-like instincts. This is an integration work. This is necessary to build up an ethical personality. One cannot think of any kind of progress without an ethical personality. The reconstruction of such a character is to be best done only when there is guidance from within. When there is not this the condition of such a man will be like a condition of a house without its master as Basavanna states<sup>13</sup> elsewhere. The guidance from

13 Basavanala S. S. (Ed.) Ibid., vac. 97.



within is only the guidance of self within. The self, in the case of blind man, is not guiding which is made clear by the term 'blind'. This self in man is called God within the heart by a religious man and Puruṣōttama by a yogi or brahmavādin (i. e. metaphysician). This guiding principle is called, by mystics like Basavaṇṇa and others, guru-master. Hence there is a dire need of a guru. According to Vacanakāras guru is God either as a self within or as a man well-versed in spiritual knowledge and practice without. This is realised by Basavaṇṇa. This is another stage in the development of the doctrine of devotion.

The fifth line is a most difficult one in the vacana which is in need of a special inquiry. This is an aphoristic line. This line, in one sense, offers a solution to the difficulties depicted in the first four lines and in another sense proposes a metaphysical inquiry to be held as in this line the word 'nānillada' (without I) creates an unsurmountable difficulty. Is 'nānu' (i. e. I) necessary in the life of devotion is one of the questions. What is the 'nānu' and what is its role in the construction of metaphysical structure of the doctrine of devotion are some other questions.

What is this 'nānu' (i. e. I)? 'nānu' (i. e. I) is a principle of individuation. This is accepted by other vacanakāra. Chennabasavaṇṇa states that I (i. e. nānu) is ahankāra (ego). It is in the principle, which needs no support (nirālamba), as in an individual being. This<sup>14</sup> category is in nirālamba and is called mahadahaṅkāra—great ego. This is the principle cause for the cravings in the individual as well as in the Absolute. This is the principle of ignorance. Is this the 'I' that is referred to in the line of the vacana by Basavaṇṇa? Basavaṇṇa rejects such a principle in building up of a mystic life when he says that one should be as if absent in doing service<sup>14</sup> (i. e. māḍuva mātadoḷage tānilladantirabēku). He

14 Hirōmath R. C. (Ed.), Chennabasavaṇṇanavara vacanagalu, vac. 29, Karnataka University, Dharwad, (1965).



states more beautifully than this in another place : “māḍuva bhaktana kāya bāḷeya kambhadantirabēku. mella mellane horeyetti nōḍidare oḷage keccilladantirabēku...”<sup>15</sup> The image is more eloquent than the earlier in depicting the idea of the individuality without the presence of ego – the principle of individualisation. There is an individual but, when we make an investigation of catching hold of it, we do not find it. This kind of individual shown by an image is possible and is stated by Śivasaraṇa that śaraṇa can talk without being himself in the word.<sup>16</sup> This vacana is nirangadavacā.<sup>17</sup> In other words Śivasaraṇa’s personage is without ego in all the main aspects of the personality, namely, physical (kāyā), linguistic (vācā) and psychological (manasā) which cover the physical, vital and mental being of man. This is not similar to the explanation of ego given by Hume or to the one given to the King Miṇḍa by Buddhism. The self is in the place of ego which is the real source of light that guides the individual which is called guru. That needs to be there is the meaning of the statement : “‘nānillada’ bhaktiya bayasidaruṇṭe?”

There is another view of the term ‘tānu’ (himself). This is an ages old problem in the philosophy of India and a problem in the modern age in the Western Philosophy. The question put by Basavaṇṇa gives rise to a new problem in the history of the philosophy of religion or devotion. The same question is put by Basavaṇṇa in a different form. He says :<sup>18</sup>

bhaktanāgi liṅga jaṅgamava pūjisabēku.  
 bhaktanāgi tanna tā pūjisikombudentayyā ?  
 swāmi bhṛtya sambandhavu entayya pūraisuvudu ?  
 Kūḍalasaṅgamadēva kaṇṇa kaṭṭi kannāḍiya tōrisidante.

15 Basavanala S. S (Ed.), Ibid. vac. 573.

16 Halakatti P. G. (Ed.), Ibid. II, 30 Vijapur (1930).

17 Halakatti P. G. (Ed.) Śūnyasampādane, ch V, Bijapur (1930).

18 Basavanala S. S. (Ed.), Basavaṇṇanavara Vacanagalu, vac. 185, L. E. Association, Dharwad (1962).



A problem regarding the worship is discussed in the days of Basavaṇṇa by Śivaśaraṇas. Basavaṇṇa participates in this. In this vacana we see that Basavaṇṇa makes an inquiry. He states that a person who becomes bhakta (devotee) should worship liṅga (i. e. Iṣṭaliṅga—the deity) and jaṅgama (i. e. man of self realization belonging to the tradition). Jaṅgama is supposed to be a portion of God (i. e. Liṅga) and trods the earth to enlighten the devotee. He puts following questions. How is it that a devotee worships oneself? How is it that there is the fulfilment of the relation that is between the master (i. e. swāmi) and the servant (bhr̥tya)? According to Basavaṇṇa the object of devotion is the fulfilment of the bond or relation between God and devotee. This is to be achieved by worshipping Liṅga and Jangama but not by worshipping one's own self. This is his contention. Basavaṇṇa introduces an analogical argument, which is an evidence for his skill in the art of argument and the science of reasoning, to show that this is not a right approach and also to show that the worship of one's own self does not help. This is the moral that consists in the last sentence in which he states that advising a person to worship one's own self is as good as saying a person, after blind folding the eyes, to see his or her person or face in the looking glass by holding it before. Before passing the remarks one should take note of the ideas involved in each word he used. He sees distinction between worshipper and the worshipped. This is clearly expressed in the words : master and servant. It is devotion (bhakti) according to Basavaṇṇa which keeps them in the order expressed by the two words. Devotee sees this in the worship and maintains the same throughout by worshipping Linga and Jangama.

Is this relation economic or commercial in which the status of God and devotee are peculiar? One may put this in a different form and in a better way by putting it in an interrogative form – is it a secular relation? This is so when



we view it in isolation and also only when our mind is dominated by the notion of secularism. The relation may also be stated to be one that is found in the theory of slave when we say that it is that of Master and servant. This is not the idea entertained in his mind when he states so; for in the theory of slave man is treated to be as if a commodity and is purchased for personal use without caring for the soul. The slave has no place in the class of the master. There is also an element of terror in the attitude of the master. The way the master behaves with the servant and the living conditions in which the servant is put are most nouseating. The slave being a timid is immoral. Slavishness knows no self respect or knows no thinking of himself as having a self similar to his master. He is quite ignorant of all other such things or notions. He is, in other words, like a beast brought to the sacrificial fire. Neither the master nor the slave thinks of the divinity in man. Neither the Master nor the slave has the word justice in the dictionary of either in which the whole moral constitution of man consists as Plato states.<sup>19</sup> The words master and servant in the vacana, the exposition of which is made here, do not presuppose the theory.

The relation between the master and the servant is neither secular nor a-secular but spiritual. The experience of the relation in the worldly life knows no barriers of castes, creeds or cultures. It embraces the whole humanity and the living beings, whose neighbours they are, with great compassion in which the moral being of man is fully aware. This is the first condition for liberty, reasoning and peace. This is only in him who is, as Basavaṇṇa states,<sup>20</sup> *nyāyaniṣṭhura* (—one standing steadfast to justice). He alone does good and lives good. His soul is fed on love and sympathy, who is not afraid of any

19 Zeller Eduard, *Outlines of the History of Greek Philosophy*, p. 139, Routledge & Kegan Paul (1931).

20 Basavanala S. S. (Ed.) *Ibid.* vac. 753.



despot or evil in fighting against, which can be seen in freeing the enchained self.

The spiritual relation is founded on the metaphysical basis of the two which is not absolutely two but relatively two. It is here the metaphysical unity is found imbedded. Basavaṇṇa begins with this notion. He arrived at it by scientific method. He made a deep study of the lives of great ancient, revered saints or devotees. He studied the lives of the devotees of his times. Thus we see in him a great spirit of scientific observation which is the real characteristic of the mind of religious-scientists which is expressed in developing the doctrine of devotion as found in his sayings.



## Technique of Yoga and Vacana Literature

---

### Introduction :

The term yoga in its etymological sense (yōgārtha) or in its usage sense (rūdartha) is a means that leads to union as it is joining. In religious sense it is the supreme union with God or Self. The union for the orthodox schools is either with God or with Self. According to the former the God is personal God. According to the latter the self is supreme Self. The heterodox schools like Buddhism and Jainism hold the view that nirvāṇa is of an individual and is samādhi. It is trans-empirical existence for Buddhism. It is an absolute state of self but not of an ego i. e. empirical self. It is kevalatva for Jainism i. e. perfect state of self of man. Thus yoga for them i. e. for Buddhism and Jainism is different from the yoga taught by orthodox schools. Yoga in this sense is the supreme aim of man. This is the meaning of human birth. The term yoga as a means for the achievement of that which is used by each school. Every school in that sense developed its own



technique. Pūrvamīmāṃsā and Chārvāka are the two schools which did not accept yoga. Orthodox texts and Heterodox texts give a number of names of yoga. They are all species of the term yoga – the genus.

### Saivism and Yoga :

Saivism is a very ancient religion which used yoga. According to the archaeologists the religion and yoga used by the followers of the religion are pre-vedic.<sup>1</sup> The yoga is in this sense a pre-vedic technique used by the people. This is the view of the archaeologists about its historicity. There are vedic scholars who state that Ṛgvedic maṅtra x. 136 is the yoga text.<sup>2</sup> Rudra is the leader of the Munis. Rudra is found in the state of bliss of yoga amidst his followers, namely, Munis. Rudra is, therefore, the master of yoga science. Basavaṇṇa<sup>3</sup> – one of the greatest mystics of the twelfth century – states that the innumerable Rudras were engaged in acquiring siddhis i. e. supernatural powers. Yoga of Rudra and his followers is characterised as siddhi-oriented. This is the view of yoga of vedic scholars. According to archaeologists yoga is a technique used by the Saiva religion in pre-vedic India; and for the vedic scholars it is associated with Rudra and his followers. Yoga in ancient times, thus, is found to be associated with Saiva religion which in its long and varigated history assumed different forms. Vātulāgama states :<sup>4</sup>

Śaivam caturvidham jñeyam samāsacchṛṇu śaṇmukha  
sāmānyam miśrakam caiva śuddham viram yathākramam

- 1 Sir John Marshall, Indus Valley Civilization, vol. 31, p. 11; Iachner, The Comparison of Religion, p. 38, Beason Press (1962).
- 2 Ranade R. D (Dr.), Constructive Survey of Upanishadic Philosophy, p. 406, Bilvakunja, Poona (1927).
- 3 Halakatti P. G. (Ed.), Śūnyasampādane ch. VIII, vac. 84, Bijapur (1930).
- 4 Radhakrishnan S. (Dr.), Brahmasūtras (Eng. Tr.) fn. 1 p. 8.



The forms that Śaivism assumed, according to Vātulāgama, are Sāmānyaśaiva, Miśraśaiva, Śuddhaśaiva and Viraśaiva. All of them shared some of the common characteristics. Yoga is a common technique used by them to join or unite with Śiva—the God of the religion. Viraśaivism—a form of Śaivism—called it Śivayoga. This is a very popular and famous name of yoga. Śivayoga is called Animiṣayoga. Viraśaivism, according to its own metaphysical stand, has its own technique of yoga and the shade of meaning of yoga i. e. union also differs. The source literature of Viraśaivism is in Sanskrit and regional language. Karnataka is one of the Indian regions in which Viraśaivism has spread. The teachings of the religion in Karnataka is in Kannada language as the great masters taught the religion in Kannada. The masters are called vacanakāras as they used vacanas (i. e. short pithy sayings) as a vehicle of their teachings in Kannada. This form of literature is called vacana literature. The yoga science used by the Vacanakāras—Viraśaiva mystics—has been depicted in vacana literature as it is depicted in Āgamas which are in Sanskrit language. The Vacanakāras are masters in yoga science.

My research is limited to vacana literature and the technique depicted therein. It is what I propose to show as it is there. Vacana is dedicated to depict ethics, metaphysics, religion, mysticism, religio-socialogy, religio-economics; philosophy etc. Vacana literature is edited in different forms such as Ṣaṣṭhalakṣṭu, Ekottaraṣaṭasthala, Śūnyasampādane, Sakalapurātanara vacanagaḷakṣṭu. They deal with the subject mentioned. Prāṇaliṅgasthala—one of the six sthalas and fourth in the serial order—deals with the yogic experience, yoga techniques. We also find vacanas giving the characteristics of yogic experience and also the techniques. We find the criticism of different forms of yoga science and their techniques by vacanakāras. Vacanakāras, though write on



yoga they practised, did not intend to write a manual on the science. However, we have ample material that helps to know different aspects of the techniques and the experience. The yoga science, as depicted in their vacanas, shares some of the common characteristics of the techniques found in the other systems. We may roughly classify the yoga technique into (1) physico-vital, (2) psycho-ethical, and (3) metaphysical categories.

Yoga science deals with the postures, mudras and bandhas, working of the vital airs, acceptable and non-acceptable moral practices, nature of siddhis, nature of self and mind, nature of God and union with God. These topics cover almost all the important topics of yoga science. This knowledge is essential for the practisant of yoga.

#### Yoga in vacana literature :

The yoga in vacana literature is called Śivayoga or Animiṣayoga. As Śivayoga it is found depicted in the yogapāda of Āgamas. The former is a name given to the yoga on the basis of the technique, the latter is a name given on the basis of tradition. Animiṣayoga (i. e. Śivayoga) in vacana literature is depicted in its threefold form. The three forms of yoga : (1) It is a form of Animiṣayoga (i. e. Śivayoga) in which Iṣṭaliṅga is used as a technique to concentrate the mind and for its spiritualization as well as for the establishment of equilibrium of vital breath that is necessary for the ascent of mind. (2) It is also a form of Animiṣayoga in which Iṣṭaliṅga is not used as it is concentration of mind on Prāṇaliṅga which is in the eight petalled heart centre. There is no use of organs of sight (i. e. eyes) as they are completely closed and the mental sight is turned inward to place on Prāṇaliṅga. (3) It is a third form of Animiṣayoga in which both Iṣṭaliṅga and Prāṇaliṅga are used to achieve the concentration of mind to make the



mind a fit vehicle for the ascent in the pilgrimage. This is a synthetic technique as the synthesis is of the first and the second form of Animiṣayoga. For the sake of convenience I use the symbols a, b and c for the three forms of Animiṣayoga respectively.

Iṣṭaliṅga is a symbol of the union of Śiva and Śakti and is a concrete object. Iṣṭaliṅga is a miniature of Liṅga. It is a religious object used as an object of worship and meditation as well as concentration. Worship is a religious act. Concentration of mind is a psychological act. All cases of meditation are not necessarily religio-psychological functions but meditation in this case is a religio-psychological function. The practicant of Animiṣayoga begins with bathing which is a necessary and preliminary act to perform worship of Iṣṭaliṅga which is always associated with his or her body as it is given along with a spell by a guru at the time of initiation and is instructed to have it worn on body. The Iṣṭaliṅga remains on his or her body till the person dies. It is buried with the corpse of the person. Every individual of Viraśaiva community takes bath two times a day and performs worship twice a day in a particular place called pūjā-grha (i. e. a place meant for worship). The person after bath goes to pūjā place and sits down in sukhāsana i. e. pleasing posture. He takes out Iṣṭaliṅga, which is placed either in a metal or wooden casket or in a cloth, which is kept hanging to the neck usually. He places Iṣṭaliṅga on the left palm and gives bath with consecrated water. Then holy ash is applied along with kunkuma, chandana muttering mantras which are meant for. After that bilvadala, flower, and rice are placed on Iṣṭaliṅga. Bell is rung and ūdabatti is waved muttering spells meant for. The person does all these functions keeping Iṣṭaliṅga on the left palm. Then the person sings a hymn of praise. Thus ends pūjā. This is the first phase of Animiṣayoga. The second phase of yoga proper begins when the person fixes gaze of



half-closed eyes on Iṣṭaliṅga which is on the left palm raised up to the height of the tip of nose at a distance of six fingers. There will be no praises of hymn to be sung. There is silence only. Either he or she uses the spell given by guru at the time of gazing Iṣṭaliṅga using rudrākṣi-beeds. The time for the meditation is not restricted. One may take one's own time. The member of the community does this twice a day i. e. in the morning and in the evening after the day's work and before night-meal. The last item in the yoga ends with offering (naivēdya). Naivēdya is taking food along with Iṣṭaliṅga. Every morsel that the person takes, is offered to Iṣṭaliṅga with which the mantra *Śivaśaraṇu* (śiva is refuge) is compulsarily to be accompanied. This completes the process. This is Animiṣayōga. It is symbolically named yoga 'a'

Prāṇaliṅga is an abstract form of Iṣṭaliṅga which is in the eight petalled lotus called anāhatachakra. This is an object of meditation in which akṣi- not the eyes- (dṛṣṭakaraṇa)- but the mental eye is used. This Prāṇaliṅgōpāsana is not possible for all as it is abstract form of worship. There is no use of Iṣṭaliṅga in the meditation of Prāṇaliṅga which exists in the anāhatachakra of the practicant. He closes all the senses except mental-sense. This is yoga 'b'. The difference between the type of worship and meditation to be found in yoga b and the worship and meditation to be found in yoga of other systems of Śaivism is from the point of view of metaphysics. The difference also consists in the technical sense of the three phases of Animiṣayoga and the others. The three phases are arcana (worship), dhyāna (meditation) and arpaṇa (offering). arcana (worship) is ahangrōpāsana (worship of the self of oneself), dhyāna is that of the same self and arpaṇa is offering of oneself to the self which is still a higher spiritual function that culminates into the life of the Absolute living now and here. This is yoga 'b'.



There is third form which is symbolically called 'c'. It (i. e. yoga 'c') is a synthesis of the yoga 'a' and the yoga 'b'. The experience of yoga 'a' covers all the three stages of yoga-hṛdaya. They are ādhy-hṛdaya (i. e. lower heart), madhya-hṛdaya (i. e. mind-heart), and ūrdhvahṛdaya (i.e. upper heart). adhōhṛdaya consists of ādhāracakra, which is the first one and it is the base-centre in which vital-energy is asleep coiled up like a snake, svādhiṣṭhānacakra and maṇipūra cakra. These three cakras are constituted of earth element, water element and fire element respectively. madhya-hṛdaya consists of anāhatacakra which is constituted of air element. ūrdhva-hṛdaya is consisted of viśuddhi and ājnācakras. Viśuddhicakra is constituted of ākāśa i. e. etherial element and ājnācakra is constituted of Jīva or Prāṇa category. The practicant concentrates his mind on the coiled up vital energy which is sleeping in ādhāracakra. It is turned into Liṅgaśakti and awakened to ascend through suṣumnānāḷa visiting guruliṅga, śivaliṅga, jaṅgamaliṅga, prasādaliṅga, and mahāliṅga in svādhiṣṭhāna, maṇipūra, anāhata, viśuddhi and ājnācakras respectively. This is the one kind of experience. The term liṅgaśakti needs explanation.

There is an energy in the ādhāracakra which is accepted by every yoga belonging either to orthodox religions or to the heterodox religions. It is called kuṇḍalini by all of them. Similarly, Śivaśaraṇas also name it. According to them this energy is the energy of Liṅga. Allama prabhu<sup>5</sup> states that it is Liṅgakuṇḍali that is in ādhāra following which one apprehends the Divine in heart-lotus and also in other lotuses existing in overhead centres. This is not prākṛtaśakti i. e. base energy but aprākṛtaśakti i. e. spiritualised energy. The idea of yōgaśakti or kuṇḍaliniśakti, which is sometimes called agni (fire), is very old one. It is as old as Upaniṣad at least.

<sup>5</sup> Basavaraju L. (Dr) Ed. Allamanachandrike, v. 202, Nalanishankara Prakashana, Mysore, (1960).



In Śvētāśvatarōpaniṣad it is called fire being in pṛthvi.<sup>6</sup> In Kathōpaniṣad the same is called Dēvi<sup>7</sup> It is citśakti in the ultimate analysis. It is in that sense the power of Paraśiva i. e. Metaphysical reality. They cannot be understood separately. The Āgamas state that *na śivaḥ śakti rahito na śaktiḥ śivavarjitaḥ* – there is no Śiva without Śakti and there is no Śakti without Śiva. It is what is in the mind of Chennabasavaṇṇa when he says : *śaktiyahiṣṭu śivanuṇṇe ?* Is there Śiva without Śakti ? This is the metaphysical meaning and status of Śakti in the yōga advocated and practised by Śivaśaraṇas.

**Pavanabhedayoga (i. e. Abhyāsayoga) and Prāṇaliṅgayoga :**

Śivaśaraṇas make a distinction between the yōga practised by other schools of Śaivism and the yōga practised by themselves. The yōga 'b' in the words of 'Śivaśaraṇas is similar to the one practised by other Śaiva schools. The yōga 'b' is Prāṇaliṅgayōga which, while comparing with the yōga 'a' or 'c', is called 'Pavanabhēdayōga'. It is a yōga in which the vital breath is being made use of as one of the items which form its technique. Prāṇaliṅga was practised by Śivaśaraṇas like Siddharāma. Siddhāntasikhāmaṇi advocates Prāṇaliṅgayōga for a particular class of people. It is an important text on Vīraśaivism. Śivaśaraṇas call this yōga Abhyāsayoga or Pavanabhēdayōga sarcastically for other reasons. This is to be noted.

One of the reasons the Vacanakāras have in their minds seems to be that the followers of Vīraśaiva faith– the practitioners of Animiṣayoga– should have Iṣṭaliṅga both as an

6 Adidevanand Swamy (Ed.), Śvētāśvatarā Upaniṣt, II, 1, Ramakrishna-shrama, Mysore, (1966)

7 Adidevananda Swamy (Ed.) Kathōpaniṣad, II, 4, 7, Ramakrishnashrama, Mysore, (1966)



object of worship and an object of concentration of mind through fixing the eyes on Iṣṭaliṅga. It is in one sense the personal God— the symbol of union of Śiva and Śakti and in another it is the worshipper's *chicchakti* (i. e. self). The self is immortal consciousness (*endūsāyada chittu*).<sup>8</sup> It is a particle of the Absolute. This type of worship is called *ahangrōpāsana*.<sup>9</sup> It seems, that the practicant should know that the metaphysics of the ṣaṭsthala school does not believe in the theory of illusion of the objects of the senses. The senses and the objects of the senses are useful as they relate the practicant to the higher reality which is spiritual realisation. Without the Iṣṭaliṅga there is no relation between the devotee who is the visible form or gross form of self and the Iṣṭaliṅga, the gross form of Liṅga. This is the first stage in the technique and the first form of relation or realization. This is the lower stage in the technique and the lower form of Reality. There is a higher stage in the technique and there is a higher form of realization and Reality. These are the two forms of technique as depicted in the Kathōpaniṣad.<sup>10</sup> Similarly the development of technique is depicted in the *vacanas* of Śivaśaraṇas. This is in accordance with the metaphysics of the school of thought of Vacanakāras.<sup>11</sup> Vacanakaras state that *pavanabhedayoga* is *abhyāsayoga*.<sup>12</sup> This yoga is prescribed for the beginners and for those who are facing difficulty in achieving concentration of mind. The practicants of *pavanabhēdayōga* are called *karmis* – those who

<sup>8</sup> Channamallikārjuna (Ed.) *Sakalapurātanara vacanagalu* p. 18, v. 1, *Saddharmadipikemale*, 9 (1959)

<sup>9</sup> Sakhare M. R. Prof., *Liṅgadhāraṇachandrike* (1947) Belgaum

<sup>10</sup> Max Muller, (Tr) *The Upaniṣad* pt. I, Dovers Publications (1962)

<sup>11</sup> (a) Halakatti P. G. Dr., *Śunyasampādane*, ch. x, 48, Bijapur (1930)

(b) *Ādayyana vacanagalu* (palm leaf mss. No. 448) vs. 60–80, Manuscript Library, Institute of Kannada Studies, Karnatak University, Dharwad

<sup>12</sup> Halakatti P. G. Dr., *Ibid*, ch. x, v. 50



are interested in the fruits of action and performing actions—by a mystic called Moḷigeya mārayya (i. e. Kashmir king who came to Kalyāṇa renouncing the kingly power and pomp as was attracted by the movement of Śivaśaraṇas in Kalyāṇa. He accompanied with his wife and sister).

There is difference between pavanabhēdayōga and prāṇa-liṅgayōga. Pavanabhēdayōga is a yōga in which prāṇa is used as a yōga technique to realise the puruṣa (i. e. Self) in the heart-lotus. The yōga in which liṅga (i. e. self) and prāṇa (self) are related by prāṇaśakti or it is the union of prāṇa and liṅga (i. e. prāṇapuruṣa – the presiding deity of prāṇa) called prāṇaliṅgayōga. This is, sometimes, termed jñānayōga also. But Śivaśaraṇas do not approve this as their system of philosophy does not allow. Iṣṭaliṅga is dire need to relate prāṇa and parama. They compare the scientific effect of their yoga to a case selecting from bottany. Śaraṇa states that the transformation of prāṇa into Liṅga there should be Iṣṭaliṅga which is like the process of mixing the perfume into the sesamum oil. This process according to Śaraṇas'<sup>13</sup> view or theory is like this, that the sesamum plant should be bound up with the scent in order to suffuse the oil it produces with perfume. This is the botanical knowledge— a knowledge of the working of vital-life in the plant kingdom – which is applied here. The Prāṇaliṅga-yōga is different from the yōga called pavanabhēdayōga or jñānayōga according to the Vacanakāras. The yoga of Śivaśaraṇa, which incorporates upādhiyōga, nirupādhiyōga and sahayayōga, is synthetic yōga in which Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga are used for realisation.

Let us, to know the kinds of techniques of this synthetic yōga, select vacanas of Śivaśaraṇas and make an inquiry. Vacanakara states :<sup>14</sup>

13 Halakatti P. G. Dr., Ibid, Ch. x, v. 34

14 Basavaraju L. Dr., Allamana vacana chandrike, p. 45, v. 190, Nalani-shankara Prakashana, Mysore (1960)



adhāra liṅga nābhi hṛdaya kaṇṭha bhrūmadhyadamēle  
 nīndudidēnō !  
 nitya nirañjana nirupādhika rēkheyāgirdudadēnō !!  
 vidruma kusuma cakṣu parimaḷadindattale  
 guhēśvaranembudadēnō !!!

Allamaprabhu is the author of this vacana. He is describing the experience of the yōga in this vacana. He mentions six places that are in the body. They are (1) ādhāra, (2) liṅga, (3) nābhi (4) hṛdaya, (5) kaṇṭha, and (6) bhrūmadhya. ādhāra is the place where there is pṛthvitattva (earth element). It is here the first chakra (vital centre) exists called ādhārachakra. liṅga is place where there is āp tattva (water element). It is here the second centre exists called svādhistānacakra. nābhi is the place for agnitattva (fire element). It is here the third cakra exists called maṇipūraka hṛdaya is the place where there is vāyutattva (air element). It is here the fourth cakra exists called anāhatacakra. kaṇṭha is the place for ākāśatattva (aether element). It is here the fifth cakra exists called viśuddhicakra. bhrūmadhya is the place for ātmātattva (self element) where in the sixth cakra, called ājnācakra, is. Thus we have six ādhāras (i. e. six elements as the basis) for the six yoga centres in the first line of the vacana. This forms a part of the meaning of the first sentence. He wants to say something more than this. He counts these places to know what is it that is there in all the six centres. He describes the experience or apprehension he has in those six cakras in the second line with wonder and awe. What he apprehended is an eternal, spotless, supportless line. He further describes it that it is coral-flower which is beyond the smell to be tasted by the sense. This experience he calls finally the Absolute (i. e. the name for which he likes to use is Guhēśvara. It is also an insignia of his vacana). This is the experience of the yōga called pavanabhēdayōga or pavanayoga. This experience is also of the prāṇaliṅgayoga which is sarcastically called



*abhyāsayōga*. The vacanakāra distinguishes his yōga by naming 'pavanaviyōga' (i. e. Animiṣa yōga) from the yōga called *pavanayōga*. The word pavanaviyoga which is used here means that his yoga goes a step ahead where pavana as a technique is useless. So he uses the word to point out that he does not use pavana (vital breath) as a technique and also to point out that in this sense it is devoid of vital breath. The state is the state where there is not even prāṇa. It is like the state of the principle which is described in the *nāsadīyasukta* of Ṛgveda. The problem remains that what is the technique he used. This topic is dealt in the rest of the paper.

#### A synthetic technique :

Animiṣayoga is unique in its technique as the technique is a synthesis of breath control, worship, meditation and trāṭaka. The purity of body is achieved by breath control as it is inner bathing. As the outer bathing makes body pure and is a necessary pre-condition to perform worship, so also the inner purity of arteries, veins etc. is necessary to keep the body pure and healthy. These conditions make the abode fit for healthy mind. Breath control has not only the hygienic value but also still greater one which is a spiritual value. The breath control (prāṇāpāna and kumbhaka or prāṇāyāma) when is accompanied with a spell is changed from bodily activity to spiritual activity and this activity is called Mantrayoga. This takes place in prāṇāyāma and it is a phase of Animiṣayoga. The worship is not on physical level when the animiṣadr̥ṣṭi (half closed gaze of eyes) is fixed on Iṣṭalīṅga which is on the left palm. This worship is psychological as it is a meditation. The mind takes the form of deity who is either nāda form or biṇḍu form. Hence this is Layayoga and is another phase in the Animiṣayoga. As the movement of breath is stopped, it is Suyoga. It is a phase in the Animiṣayoga. Due to all these effects taken place simultaneously, the mind remains



in succidānanda (existence-consciousness and bliss) form. This is Rājayoga which is a phase in Animiṣayoga. There are worship, devotion, knowledge, vows and realization in the total performance of Animiṣayoga and is called Śivayoga and on the whole it is Animiṣayoga with these five-fold yogas. Thus it is synthetic yoga. In the above exposition we see how the four activities, namely, breath control, worship, meditation and trāṭaka needs to be explained in one or two sentences and is to be compared. Trāṭaka is defined :<sup>15</sup>

nirīkṣē nīścaladr̥śā sūkṣmā lakṣyam samāhitaḥ  
aśṛsampaṭaparyanta ma caryaistrāṭakam smṛtam

“To fix with insistence the sight, without winking, on a minute object until the tears come to the eyes is known to the great teacher as Trāṭaka.” Hatha-yoga pradīpikā or other works on Hathayoga speak of only one kind of Trāṭaka, but the Upaniṣads mention three different forms. They are inner, outer, and intermediate. Though Animiṣayoga uses fixing the eyes on Iṣṭaliṅga it is different from the one taught in the texts on Hathayoga in minute, important details. The eyes, as in Hathayoga trāṭaka, are not fully opened in Animiṣayoga as the eyes are half closed. There is not so much strain on eye-lids and the eyeballs. It is a pleasing pose. Fixing the eyes is not on a very small or minute secular object but on a holy object or religious object or the symbol of personal God or personal self dwelling in the human heart. The object is as big as thumb atleast. Regarding the kinds in it Animiṣayoga unlike Trāṭaka taught in the manuals on Hathayoga gives, again, synthesis of external and internal fixation of eyes— one is external eyes and the other is the internal eye, namely, mind. The internal fixing in Animiṣayoga is not the same as given in the Upaniṣads. Inner-fixing

15 Hatha Yoga Pradīpikā, 2.31 and Goraksha Samhita, 2.9, quoted in Yoga on p.157, no.137 by Alain Danielou Christopher Johnson, London (1954)  
CC-0. Jangamwadi Math Collection. Digitized by eGangotri



according to the Upaniṣad “consists in fixing the visual field of the closed eyes between the brows. It is usually done with the six-faced (Shaṇmukhi) gesture.” This is not the inner fixing of the eye— mental eye. In Animiṣayoga inner fixing is fixing of the mental eye on the person (puruṣa— i. e. prāṇa-liṅga) in the heart-lotus. The inner and the outer fixation are two independent practices there, whereas in Animiṣayoga outer fixation is with half closed gaze on the Iṣṭaliṅga which is on the left palm and at the same time the mental eye is fixed on the prāṇaliṅga that is in the heart-lotus. Both are simultaneous and are synthetic in turn. In case of Trāṭaka as depicted in Haṭhayoga is minute particle or a minute object. But in Animiṣayoga the object is religious and metaphysical. Thus there is difference. It is, one may say, not Trāṭaka in the strictest sense.

Chennabasavaṇṇa a nephew of Basavaṇṇa who was a great mystic thinker of first rank and was compared to Phaedo in Greek Philosophers by Dr. R. D. Ranade, gives the description of animiṣadṛṣṭi.<sup>16</sup>

“.....iṣṭaliṅga-dalliṭṭa dṛṣṭi binduvina  
paripariya baṇṇava  
nōdi nōdi daṇidu, Śivakalārūpadallivyāpisi,  
kaṅgaḷa eve māṭavillade liṅgalakṣyavu  
kadaladantiddaḍe  
kāḷana kūṭavu tolagihudayyā.....”

[The sight, that is fixed on Iṣṭaliṅga (symbol of personal God or self), quite satisfied seeing the various views of colour of spiritual light-point and spreads out over the power of Śiva. If that sight on Liṅga is steadfast without the winking of eyes the union with the god of Death is left and gone away.]

16 Hiremath R. C. Dr., Chennabasavaṇṇanavara vacanagalu p. 485, v.1042  
Karnatak University, Dharwad



Maggeya Māyideva, a great Āgamic sūtrakāra of fifteenth century who was well-versed in Sanskr̥t and Kannaḍa gives a detailed explanation of the effect of dr̥ṣṭi. He writes:<sup>17</sup>

liṅgadoḷitṭa dr̥ṣṭi nijadr̥ṣṭiyōḷirda  
manam manassino  
ḷpiṅgade nindabhāva madaroḷ nelegoṇḍa  
Śivātmaliṅgadā  
liṅgadoḷirdare nityasukhiyāgi virājisuvaṅge  
bāhya ka  
rmaṅgaḷavētakayya paramaprabhuve  
mahadaipurīśvarā

We find in this stanza that there is a psychological process which is developed due to fixing the half-closed eye-sight on Iṣṭaliṅga. Mind is attentive when the animiṣadrṣṭi is fixed on Liṅga. There is knowledge and form of God when the mind is attending on Liṅga. The devotee, who is engaged in the practice of Animiṣayoga, is living in God i. e. Iṣṭaliṅga and having the bliss always as an effect of the living in God. So he needs no other external religious duties. There is another great poet philosopher called Chāmarasa who gives the scientific exposition of the Animiṣadrṣṭi which makes the explanation of the drṣṭi complete. Chāmarasa writes :<sup>18</sup>

ālinindoḍe sulīdu sūsuva  
 gaḷi niluvudu gāli nile mana  
 mēle niluvudu manavu nindoḍe bindu nindihudu  
 līleyindā bindu nindoḍe  
 kālakarmava geddu māyeya  
 hēḷa hesarillenisabahudai basava kēḷenda

17 Nageshastri Dr., Śatakatrāya of Māyideva, p. 251, st. 52, Murughamath, Dharwad (1968)

18 Basavanala S. S. Prof., Prabhulingalile, Ch. 18, st. 22, L. E. Association, Dharwad, (1971).



[The breath, that over flows going round, stops only when the eye-lids are unwinking. The mind stands still when the breath remains without movement. The bindu (i. e. point of spiritual light) stands still in its own stillness leading to the conquer of death and karma (i. e. merit and demerit) which finally uproots māyā. Listen to this Basava.] This is a chain of causes and effects of Animiṣadr̥ṣṭi. This is very scientific one. The poet Chāmarasa<sup>19</sup> in his religio-philosophical poem called 'Prabhuliṅgalile' further gives reason to the question why this should be practised thus. Thus stillness of the movements of eyelids still the movement of mind as the eyelids are two feet for the mind-bird. The yogic nerves, called idā and piṅgalā, are the two eyes which are the two wings of the mind-bird. The vital function of the vital breath is linked with the control of eyelids and the eye-sight which are vital to vital breath. This control is the control of mind which is a form of vital breath according to the school of thought. This notion is found in Śatapathabrahmaṇa the origin of which could be traced to the conception of prāṇa in Asat of the Nāsadiyasūklā in Ṛgveda. This is the metaphysical stand on which the working of prāṇa and mind is based. The technique is, therefore, most scientific which is used in Animiṣayoga.

Idā and Piṅgalā (i. e. both the eyes) are the nāḷas that unite, according to Animiṣayoga, with suṣumnā in heart-lotus. This is one of the techniques used by Animiṣayoga. According to the use of this technique the experience to be had is that of 'anāhatacakra' only which is depicted in most of the mystic songs and vacanas. This cakra is famous as 'aṣṭādaḷakamala' (i. e. eight petaled lotus). Basavanna selects the heart lotus or aṣṭādaḷakamala as the only fit place for his union with God whom he calls by the name Kūḍalasaṅgama.<sup>20</sup> This does not

19 Basavanala S. S. Prof., Ibid, ch. XVIII, st. 21, L. E. Association, Dharwad (1971)

20 Halakatti P. G. Dr., Śūnyasāmpādane, ch. 1, v. No. 45, Bijapur (1930)







lie beyond his apprehension. This is the central idea of the vacana. The other higher steps in the ascent are knowing the experience in the eight petalled lotus and knowing the experience in the overhead thousand petalled lotus. There are two ways to know them. Knowing the yogic experience in the heart-lotus or eight petalled lotus consists of the technique which consists of sūryanāḷa and chandranāḷa (i. e. sun and moon yogic arteries) those meeting in the suṣumnānāḷa that enters the eight petalled lotus. Knowing the yogic experience in the thousand petalled lotus consists of sūryanāḷa and chandranāḷa (left eye and right eye) meeting suṣumnā that starts from the hṛdayachakra, which in this case serves as ādhārachakra for the ascent of suṣumnā, passes through viśuddhi, ājnā and enters overhead chakra in which the self resides. The self is Absolute. Śivaśaraṇas call this the highest Reality. Awakening of suṣumnā takes place due to Animiṣa-drṣṭi. The personal God in the eight petalled lotus is called Prāṇaliṅga by Animiṣayogi. This is, says Dr. R. D. Ranade,<sup>22</sup> the mystic Liṅga (i. e. God). The Iṣṭaliṅga is the phenomenal Liṅga (i. e. Brahma) and Bhavaliṅga is philosophical Liṅga states Dr. Ranade further. The experience of Prāṇaliṅga in vacanas and that of Aṅguṣṭamātrapuruṣa in the Upaniṣads is in the anāhatachakra. They are similar. Upaniṣads, like vacanakāras, speak also of the overhead experience (Śirōttīrṇā-nubhava) and also of the similar technique. These two points deserve exposition and comparative study. This experience of Allamaṣrī is similar to another great mystic teacher Maruḷasiddha whose only one vacana of such a high experience we have. The vacana runs :<sup>23</sup>

22 Ranade R. D. Dr., Pathway to God in Kannada Literature, p. 239, Bhavan's Book University, Bombay (1960).

23 Shri Chennamallikarjuna (Ed.), Sarvapuratana vacana, p. 173, v. 822, Saddharmadeepika granthamale, 9, Mysore (1959)



āli ālayadalli karigoḷalu ālisuva śravaṇavu  
 mēlippa ākāśavanaḍaralu,  
 ūluhu nirbhūta citta samādhānavaneydalu,  
 kāla karma bhavaṅgaḷa geluvudidēnu  
 sōjiga hēḷā rēvaṇṇaprabhuve !

[When the eyesight passes through the Abode (or Reseptacle—Liṅga), and the heard sweet sound climbs up the overhead region, when agitation in sound turns into equilibrium state of the spiritual substance (chittu) which is devoid of material element, Tell me Revannaprabhu, is conquering Time, Libido, and birth a wonder ? ]

This vacana also refers to the animiṣadriṣṭi when it mentions āli and its relation to the Iṣṭaliṅga which is Ālaya or Reseptacle on which the animiṣadriṣṭi is fixed. The experience of the sound (i. e. amṛtasvara in the vacana of Allamabrabhu) that is in āñjāchakra and sahasrāra goes to a still higher region. According to Maruḷasiddha it changes into the most high experience leading to the cessation of Time, Libido and Birth. This yogic experience of Maruḷasiddha supports my view of Animiṣayoga and its technique. This is only the evidence to support the view of technique used and the view of result achieved by the use.

**Compared with the technique in Upanisads :**

There is still one more evidence to support the idea of technique which is classified into (1) realisation limited to eight petalled lotus and (2) that to be had in the overhead chakras. The first of the two experience is found depicted in

- 24 i) Kathōpaniṣad, I. 2, 12 (Eng. Tr. Sri Aurobindo, Shri Aurobindo Ashram, Pondicherry 1965)  
 ii) Kathopanisd, II. 5, 3 Swami Adidevanand, Ramakrishnashrama, Mysore 1966 Eng. Tr. by Aurobindo  
 iii) Kathopanisd, II, 4, 12 Ramakrishnasrama Mysore 1966



Kathōpaniṣad, Śvētāśvatarōpaniṣad, Maitrāyaṇi Upaniṣad and the second experience is found depicted in Taittirīya Upaniṣad. The Kathōpaniṣad states that it is Ādhyātma yoga. Śvētāśvatarōpaniṣad states that the yoga is Dhyānayoga. Taittirīya Upaniṣad states that it is prācīnayoga and Maitrāṇi Upaniṣad states that it is Śaḍaṅgayoga. Kathōpaniṣad states: tam dudarśam...ādhyātmayoga dhigamēna matvā... [Realising the God by attainment to Him through spiritual yoga...] Kathōpaniṣad further states: ...madhye vāmanamāsīnam viśvē dēvā upāsate [...The dwarf that sits in the centre, to Him all the Gods do homage]. The text clarifies who is this dwarf: aṅguṣṭhamātraḥ puruṣō madhya ātmāni tiṣṭhati [The puruṣa who is seated in the centre of our body]. This exposition of the experience in the eight petalled heart lotus as depicted in the Upaniṣads is similar to the one given above as the description of the yoga experience is limited to and concentrated on the heart (i. e. centre of the body) of man. This is not the experience solely depicted in the experience of the ṣaṭchakras as the importance is given to all the chakras and finally the experience is the experience of union of Śiva and Śakti in the sahasrāra which is above ājñāchakra or the sixth chakra. According to this all of them are to serve the highest chakra-experience though each of the six has its own experience. But the experience either as the Animīṣayoga describes or the Upaniṣadic yoga describes is in the eight petalled lotus and fixed to it only, which is in the metaphysical language of the Upaniṣadic philosophy lower Reality. Experience of Agni in the chakras above the ājñā and sahasrāra both is the experience of the higher Reality which is possible here only and limited to this yogic region only. The Taittareya Upaniṣad states :

sa ya eṣō antarhr̥daya ākāśaḥ tasminnayam puruṣō  
manōmayaḥ amṛtō hiraṇmayaḥ antarēṇa tālukē ya  
eṣastana ivālabatē sēndrayoniḥ yatā saukēśāntō



vivartatē vyapōhya śīrṣa kapālē bhūrityagnauprati  
tiṣṭhati bhuva iti mayau suvadityāditye maha iti  
brahmaṇi āpnōti svārājyam āpnōti manasaspatim  
vākpatiscakṣuṣpatiḥ śrōtrapatirvijñānapatiḥ  
ētattatō bhavati ākāśaśarīram brahm satyātmaprāṇarāmani  
man ānandam śāntisamṛddhamamṛtam iti prācīna  
yōgōpāsya iti śaṣṭhō anuvākaḥ

[Lo, this heaven of eather which is in the heart within, dwells the Being who is all Mind, the radiant and golden Immortal. Between the two palates, this that hangs down like the breast of a woman, is the womb of Indra; yea where the hair at its end whirls round like an eddy, there it divides the skull and pushes through it.] \*

As Bhur He is established in Agni, as Bhuvar in Vāyu, as Suvar in the Sun, as Mahas in the Eternal. He attains to the kingdom of Himself; he attains to the Lord of Mind; He becomes Lord of speech, Lord of Sight, Lord of Hearing, Lord of the Knowledge, Thereafter this too He becomes, the Eternal whose body is all ethereal space, whose soul is truth, whose bliss is in Mind, who takes His case in Prāṇa, the Rich in Peace, the Immortal. As such, I son of the ancient yoga, do thou adore Him.\* There are a number of very important words in this mantra of Taittirīya Upaniṣad. They are key words to the research student to unlock the hidden treasure. 'Prācīnayoga', 'indrayoni', 'śīrṣākapālē vyapōhya' and 'ākāśaśarīram'. The term 'prācīnayogya' is not similar in connotation to the same term occuring in Bhagavadgīta. There is no clue to its traditional historicity. Shri Aurobindo in his English translation of the word 'prācīnayogya' translates 'ancient yoga'. According to this the yoga is ancient one. 'Indrayōni' is another important word. It is

\* Aurobindo (Shri), Eight Upaniṣads, p. 137, Shri Aurobindo Ashrama, Pondicherry, (1965).



also called 'Brahmapatha'. This is suṣumnā or sukṣmanāḷa. According to this Upaniṣad it goes upwards from the heart centre. It goes beyond head. It is here Brahma in ethereal body. The term 'ethereal body' is important one as the yogis are described having vyōmakāya i. e. ākāśaśarīra in later texts such as Vāyaviyasamhitā and vacana literature. How could one know ākāśaśarīrabrahma unless one becomes ākāśaśarīra puruṣa or yogi? Allamabrabhu is described that he was having vyōmakāya (i. e. Ākāśaśarīra). According to this mantra suṣumnā or Indrayōni (i. e. the path to obtain Brahma) starts from the anāhatachakra or eight petalled lotus. This is ādhārachakra to start upward journey as suṣumnā starts from here and goes beyond head i. e. overhead region. This is similar to the one of the forms of Animiṣayoga techniques as is shown earlier in this paper.

Maitrāyaṇi Upaniṣad is another Upaniṣad which is important from the point of view of comparative study of the technique of Animiṣayoga of vacanakāra and ṣaḍaṅgayoga of Maitrāyaṇi Upaniṣad. Maitrāyaṇi upaniṣad states: This is indeed the nature of it (veda), the supreme light of the ether which is within the heart. By it (by the Om) that (light) starts, rises, breaths forth, becomes for ever the means of the worship and knowledge of Brahman. That (light in the shape of Om), when there is breathing, takes the place of the internal heat free from all brightness. This is like the action of smoke, for when there is a breath of air, the smoke, first visiting to the sky in one column, follows afterwards every bough, envelops it and takes its shapes. It is like throwing salt (into water), like heating ghee. The Veda comes and goes like the dissolving view of a master-magician. And here they quote:

---

\* See kannada translation of Taittiriya Upaniṣad by Adidevananda-Ramakrishnashram, Mysore (1968)



‘Why then is it called “like lightening?” Because as soon as it comes forth (as Om) it lights up the whole body. Therefore let a man worship that boundless light, by the syllable Om’.

(1) The man in the eye, who abides in the right eye, he is Indra, and his wife abides in the left eye.

(2) The union of these two takes place in the cavity within the heart, and the ball of blood which is there, that is indeed the vigour and the life of these two.

(3) There is a channel going from the heart so far, and fixed in that eye, that is the artery for both of them, being one divided into two.....”

There is the technique of yoga science and the aim that is to be attained by the spiritual science. Om is the means, and it is the ultimate goal. That is Brahma and Brahmajñāna. Both jñāna (knowledge) and jñēya (to be known) are not two. This is, therefore, non-dual path of knowledge. According to the mantra of the text the worshipper becomes paśu (ajāni) i. e. ignorant if he does distinction between the worshipper and the object of worship. It is, in otherwords, the worshipper should know that he is worshipping identifying himself with the object of worship. Same is the Viraśaiva view of worshipper and the worshipped. There is in samskṛt a technical term for this, namely, ahaṅgropāsana. Āgama states that worship Rudra by becoming Rudra. This is neither the experience of mind nor that of prāṇa. So it is called pavanaviyoga yoga or manaviyoga yoga as it is the stage in which there is neither use of prāṇa. nor that of mana. Animiṣayogi (i. e. Śivayogi) states that there is no witness in the yoga or samādhi. This yoga, sometimes, is called Amanasakayoga.

\* Brhadaranyaka quoted by Dr. V.S.Kambi in Viraśaiva darsana mimamse, vol. I on p. 43, fn. 36. Kumaresha Granthamale, Dharwad (1971)



We find in the above quoted text that the seer quotes an unknown text and leaves us thereby in the dark without naming the source, and no light is thrown on the tradition of the yoga with which the seer was acquainted and which was existed. He had the full knowledge and passed of the source literature. The source literature used by the Maitrāyaṇi Upaniṣadic seer gives the picture of the technique. According to the text a channel goes from the heart to the eye. This is the artery for both the eyes. The one artery is divided into two as there are two eyes. The same may be put thus—the arteries going from the two eyes meet in a channel that goes into the space in heart called daharākāśa. This one artery that enters the heart-space (i.e. daharākāśa) is suṣumnā-nāḷa or sūkṣmanāḷa. It is also called Dēvi. Realisation through the eyes is the technique, as stated earlier, used by the Śivaśaraṇas and the one depicted in the Maitrāyaṇi Upaniṣad are similar. In addition to this there is Iṣṭaliṅga on which the eyes are fixed and with the help of Iṣṭaliṅga (i. e. phenomenal- Liṅga) the practicant sees the Mystic- Linga in the heart. This function is simultaneous. Realisation is the realisation of Prāṇaliṅga. This is not the highest form of Liṅga. That is to be realised in a quite different place of the body of yogi. This is fully stated in the earlier part of the paper. The Upaniṣad limits its yoga experience to the eight pettalled heart centre only unlike Taittirīya upaniṣad.

Allamaprabhudevaru gives the following explanation which is in this connection very much useful and important :

kaṇṇige kaṇṇu; kaṇṇolu kaṇṇu; kaṇṇe nētra  
nētrave sūtra, sūtrave liṅga.

liṅgave guhya, guhyakke guhya,

gopyakke gopya, rahasyakke rahasya.

Ī nētra mahimeyanu guhēśvara ballanallade,

kaṇṇugetṭaṇṇagaḷettaballaru nōḍa.



Allamaprabhu in this vacana states that (kaṇṇa) eye is eye to an eye. The Eye is in the eye. The Eye is Nētra (i. e. Siva). Nētra is thread (i. e. secret working and system.). The sūtra (i. e. thread or secret working power) is Liṅga (i. e. Iṣṭaliṅga). Liṅga is secret. It is secret to secret. It is mystery to mystery. This greatness of it is known to Guhēśvara. Those elders, whose eyes are dimmed could not know it.

### Conclusion :

From the survey of the above exposition the technique is animiṣadrṣṭi. It is animiṣa but not the drṣṭi used by trāṭaka. So it is different from the latter. Animiṣa is the object as Animiṣa is Śiva. animiṣadrṣṭi uses both sūryanāḷa and chandranāḷa to enter into daharākāśa i. e. mystic-space wherein sūṣumnanāḷa enters. The realization is limited to the mystic-space and has reference to no-where else. This drṣṭi is peculiarly of this yoga. I do not find it used elsewhere for realization, and to control the mind. It is awakening of prāṇaliṅgaśakti that is in daharākāśa. In another case it is a technique to realise the still higher Reality in the centres above the yogic mind-heart. The experience referce to ūrdhva-hṛdaya and over-head centres. The Reality, experienced there, is called Bhāvaliṅga or the philosophical Liṅga as Dr. R. D. Ranade states. We find references to the experiences of Reality and the centres or places where the two types are found and described in the Upaniṣads as in the Vacana literature. The first reference for the experience is found in Upaniṣads which again is found in the vacana literature. The time gap is considerably big one. No purāṇic evidence is found, as far as my knowledge goes, for this kind of yogic experience. This is from the technique point of view which is to be noted by the scholars.







→

Dr. V. S. Kambi has published a few research works :

1. Śūnyasaṃpādana ( ondu samikṣe )
2. Viraśaiva darśana mīmāṃsā saṃpuṭa I
3. Diṅnāga
4. Viraśaiva darśana mīmāṃsā saṃpuṭa II
5. Philosophy of the Śūnyasaṃpādana vol. I
6. Viraśaiva darśana mīmāṃsā saṃpuṭa III
7. Śaṭsthala in Viraśaivism : A Philosophical Study- Doctoral Thesis ( MSS )
8. Bhakti yoga
9. Vaiṣṇavamataḍ uḡama hāḡū pragati ( Kan. Tr. ) ICHR. Central Govt., New Delhi

Dr. V. S. Kambi contributed research papers to research journals of various Universities in the country as well as to commemoration volumes. For the present he is working on "An Inquiry into An Aspect of Indian Philosophy" and "Śaivism, Śāktism and other Religions of India".



## Works:

"...I found that Mr. V. S. Kambi compared the philosophical concepts of Śaṭsthala school of thought with others in Indian and Western schools of thought. I am sure this modern approach in studying Śaṭsthala school will be appreciated and admired by scholars in the field."

15-9-1967

Bellary

Dr. Y. Nagesh Shastri

Kalāprapūrṇa Sarvadarśanātīrtha

"I found it highly interesting..... you have traced the genesis of Navyanyāya..... your treatment is scientific and attested by facts....."

15th March 1972

Kurukshetra University

Dr. Gopikamohan Bhattacharya

Dean, Centre for Indic Studies

I have gone through these papers and found felt much impressed by your solid work incorporated in the same. Congratulations.

20-7-1971

Tilak Road

Poona-30

Prof. D. D. Wadekar

Chief Editor

The Marathi Encyclopaedia of Philosophy

".....The gulf created between the orthodox and Heterodox schools was never bridged as it were. But this small and concise study makes it clear that the fundamental metaphysical principles of Vīraśaivism are the finest fruits of Philosophical efforts to bridge the gulf....."

.....The quality of Philosophical literature in Kannada is surely enhanced by scholarly work like this..... (Eng. Tr.)

2-12-1971

Prajawani, Bangalore

It is gratifying to see that Shri Kambi has taken up the difficult task of presenting a comparative study of this neglected branch of Indian school of thought..... the book, I am sure, will evoke unstinted admiration from serious students of Indian Philosophy and will be well-received by the lovers of Indian Mystic traditions.

15-5-1973

Centre for Indic Studies

Kurukshetra University, Kurukshetra

G. Bhattacharya

The earnestness with which you have been endeavouring to dwell deep into the resplendent realm of Mysticism visa-a-vis India's cultural heritage is commendable.

9-10-1974

New-Delhi

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

B. D. Jatti